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LINGUISTIC SURVEY OF INDIA.

VOL. VI.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

SPECIMENS OF THE EASTERN HINDĪ
LANGUAGE.



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COMPILED AND EDITED BY

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- Vol. I. Introductory.**
- „ **II. Mōn-Khmēr and Tai families.**
- „ **III. Part I. Tibeto-Burman languages of Tibet and North Assam.**
- „ **II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.**
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- „ **IV. Dravido-Munda languages.**
- „ **V. Indo-Aryan languages, Eastern group.**
- „ **Part I. Bengali and Assamese.**
- „ **II. Bihāri and Oriyā.**
- „ **VI. Indo-Aryan languages, Mediate group (Eastern Hindī).**
- „ **VII. Indo-Aryan languages, Southern group (Marāṭhī).**
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- „ **III. Himalayan languages.**
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- „ **XI. "Gipsy" languages and supplement.**

CONTENTS.

	PAGE
INTRODUCTION—	
Eastern Hindī	1
The Mediate Group	<i>ib.</i>
Its Geographical Habitat	<i>ib.</i>
Dialects	<i>ib.</i>
Speakers of Eastern Hindī	2
Origin of Eastern Hindī	<i>ib.</i>
Geographical position of Eastern Hindī in regard to neighbouring languages	3
Its name	<i>ib.</i>
The Mediate Group compared with the Eastern	<i>ib.</i>
Pronunciation	<i>ib.</i>
Declension	<i>ib.</i>
Pronouns	4
Conjugation	<i>ib.</i>
The Past Tense	<i>ib.</i>
The Future Tense	6
General Conclusion	8
Authorities	<i>ib.</i>
Awadhī, Kōsali, or Baiswārī	9
Area in which spoken	<i>ib.</i>
Kōsali and Baiswārī	<i>ib.</i>
The name Purbī	10
Number of speakers	<i>ib.</i>
Literature	12
Authorities	13
Written Character	14
Awadhī Grammar	<i>ib.</i>
Baghēli, Baghēlkhandī, or Rīwāī	18
Area in which spoken	<i>ib.</i>
Language Boundaries	<i>ib.</i>
Number of speakers	<i>ib.</i>
Literature	19
Written Character	20
Baghēli Grammar	<i>ib.</i>
Chhattīsgarhī, Lariā, or Khaltāhī	24
Name of Dialect	<i>ib.</i>
Area in which spoken	<i>ib.</i>
Number of speakers	<i>ib.</i>
Literature	26
Grammar	<i>ib.</i>
AWADHĪ SPECIMENS—	
1. Old Awadhī	36
2. Fyzabad	39
3. Ditto	44
4. Gonda	51
5. Lucknow and Barabanki	59
6. Ditto	62
7. South Lucknow	65
8. East and Central Partabgarh	70
9. Ditto	75
10. West Partabgarh and Rae Bareli	79
11. Ditto	84
12. Unao	87
13. Ditto	89

CONTENTS.

	PAGE
AWADHI SPECIMENS—contd.	
14. Sitapur and Kheri	91
15. Fatehpur	92
16. Central Allahabad	96
17. North and West Allahabad	97
18. East Allahabad	100
19. South-East Allahabad	105
20. Ditto	110
21. North Mirzapur and Banaudhi of West Jaunpur	117
Awadhi as a Vernacular in other Parts of India	118
22. Jolahā Bōli of Muzaffarpur	120
23. Shekhai and Tikuliāri of Champaran	ib.
24. Thārū Awadhi of Kheri	121
BAGHELĪ SPECIMENS—	
25. Baghelkhand and Chand Bhakar	124
26. Ditto	129
27. Sonpar Tract of Mirzapur	131
Broken Dialects of the West	132
28. Tirhāri of Banda	133
29. Tirhāri of Fatehpur	138
30. Tirhāri of Hamirpur	140
Banda Dialects and Hamirpur Banāphari	142
31. So-called Bundēli of Banda	143
32. Ditto	148
33. Gahōrā of Banda	150
34. Jūpur of Banda	153
35. Banāphari of Hamirpur	156
36. Gōḍwāni or Maṇḍlāhā	160
37. Ditto	165
38. Mixed Baghelī of Jabalpur	172
Broken Dialects of the South	174
39. Marāri of Balaghat	176
40. Pōwāri of Balaghat	178
41. Pōwāri of Bhandara	179
42. Kumbhāri of Bhandara	181
43. Ōjhi of Chhindwara	183
CHHATTISGARHĪ SPECIMENS—	
44. Raipur	185
45. Bilaspur	190
46. Ditto	195
47. Kawardha	201
48. Khairagarh	203
49. Khatāhī of East Balaghat	207
Surgujā	212
50. Surgujā of Jashpur	213
51. Ditto	218
52. Sadri Korwā of Jashpur	223
53. Ditto	228
The Raigā Dialects	231
54. Baigāni	236
55. Binjhawāri of Sarangarh	242
56. Binjhawāri of Raigarh	247
Kalaṅgā and Bhuliā	251
57. Kalaṅgā of Patna	252
58. Bhuliā of Patna	255
Standard List of Words and Sentences in the various Dialects of Eastern Hindi	259

MAP.

Map of the Dialects and Sub-Dialects of the Eastern Hindi Language Facing Title-page.

THE MEDIATE GROUP.

EASTERN HINDĪ.

The Mediate Group. The Mediate group of Indo-Aryan vernaculars is a group of dialects, not of languages. It includes only one language, *viz.*, Eastern Hindī.

This language, which includes three main dialects, Awadhī, Baghēlī, and Chhattīsgarhī, occupies parts of six provinces, *viz.*, Oudh, the North-Western Provinces, Baghelkhand, Bundelkhand,

Its Geographical Habitat.

Chota Nagpur, and the Central Provinces. It covers the whole of Oudh, except the district of Hardoi, and a small portion of Fyzabad. In the North-Western Provinces, it covers, roughly speaking, the country between Benares and Hamirpur in Bundelkhand. It occupies the whole of Baghelkhand, the North-West of Bundelkhand, the South-Sone tract of the District of Mirzapur, the States of Chand Bhakār, Sarguja and Korea, and a portion of Jashpur, in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandla, and the greater part of Chhattisgarh with its Feudatory States.

The three dialects of Eastern Hindī closely resemble each other. Indeed, Baghēlī

Dialects.

differs so little from Awadhī, that, were it not popularly recognised as a separate form of speech, I should have

certainly classed it as a form of that dialect. Its separate existence has only been recognised in deference to popular prejudice. Chhattīsgarhī, under the influence of the neighbouring Marāṭhī and Oṛiyā, shows greater points of difference; but its close connection with Awadhī is nevertheless apparent. The Awadhī-cum-Baghēlī dialect includes the whole Eastern Hindī area of the North-Western Provinces and Oudh and of Bundelkhand and Baghelkhand, Chand Bhakār, and the districts of Jabalpur and Mandla. It is also spoken by some scattered tribes in the Central Provinces districts to the south and west. If we wish to make a dividing line between Awadhī and Baghēlī, we may take the river Jamna where it runs between Fatehpur and Banda, and, thence, the southern boundary of the Allahabad District. This is not quite accurate, for the Tirhārī dialect spoken on the north bank of the Jamna in Fatehpur shows sufficient peculiarities to entitle it to be classed as Baghēlī; and the language of the south-east of Allahabad, which is locally known as Baghēlī, but which I have classed as Awadhī, is a mixture of the two dialects. The boundary must be uncertain, for there is hardly any definite peculiarity which we can seize upon as a decisive test. Chhattīsgarhī occupies the remainder of the Eastern Hindī tract, that is to say the States of Udaipur, Korea and Sarguja, and a portion of Jashpur, in Chota Nagpur, and the greater part of Chhattisgarh.

As above described Eastern Hindī occupies an irregular oblong tract of country extending from, but not including, Nepal to the Bastar State in the Central Provinces, much longer from north to south than it is from east to west. Its mean length may be roughly taken at 750 miles, and its mean breadth at about 250, which together give an

area of about 187,500 square miles. The number of speakers of each dialect is roughly as follows :—

Awadhī ¹	. . . . .	16,000,000	
Baghēli ²	. . . . .	4,612,756	
			20,612,756
Chhattisgarhī ³	. . . . .		3,755,343
		TOTAL ⁴	24,368,099

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhī is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihārī. On page 118, I have estimated the number of these Awadhī-speaking Musalmans at 913,813, and these figures are included in the figures for Awadhī given above. Similarly, as regards Chhattisgarhī, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,095 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Oṛiyā. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindī in their proper homes.

Large numbers of speakers of Eastern Hindī are scattered all over Northern India.

Speakers of Eastern Hindī.

Putting to one side the number of Oudh men who have travelled abroad in quest of service, there is our native army which is largely recruited in that province. For the reason given on page 10, it is impossible even approximately to estimate the number of these Awadhī speakers who are away from their homes. All that can be done is to give the following approximate estimates for the Lower Provinces of Bengal, and for Assam :—

Estimated number of speakers of Awadhī in Assam	. . . . .	32,290
" " " " the Lower Provinces	. . . . .	111,258
	TOTAL	143,548

As explained in the Introduction to the Eastern Group,⁵ there were, in the early centuries after the Christian era, two main languages, or Prakrits, spoken in the Jamna and Ganges valleys. These were, Śaurasēnī spoken in the west, its head-quarters being the upper Doab, and Māgadhi spoken in the east, with its head-quarters in the country south of the present city of Patna. Between these two there was a debatable ground, roughly corresponding to the present province of Oudh, in which a mixed language known as Ardha-Māgadhi, or Half-Māgadhi, was spoken, partaking partly of the character of Śaurasēnī, and partly of that of Māgadhi. We have seen that all the languages of the Eastern group are descended from Māgadhi, and we shall see that the group of closely connected languages of which Western Hindī may be taken as the type, is directly descended from Śaurasēnī.

¹ Compare population of Hungary, 17,463,791.

² Compare population of Portugal, 5,049,720.

³ Compare population of Bulgaria, 3,310,713.

⁴ *I.e.*, considerably more than the population of Austria (23,895,413).

⁵ *Vide ante*, Vol. V, Pt. I, p. 5.

It now remains to state that this mixed language, or Ardha-Māgadhī, was the parent of Modern Eastern Hindī.

Eastern Hindī is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindī of which the principal are Kanaujī and Bundēlkhandī. All these are descended from Śaurasēnī or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpurī and Sagpurīā dialects of Bihārī, and by Oṛiyā. On the south it meets forms of the Marāṭhī language. Bihārī and Oṛiyā are descended from Māgadhī Prakrit. Eastern Hindī is hence surrounded on two sides by languages derived from Śaurasēnī, and on one side by languages derived from Māgadhī, and, as might be expected, is the modern representative of Ardha-Māgadhī. Like it, it partakes of the nature of both the two ancient languages.

The name Hindī is popularly applied to all the various Aryan languages spoken between the Punjab on the west and the river Mahānandā on the east; and between the Himalayas on the north and the river Narbada on the south. From these Bihārī has already been subtracted. It is spoken in Bihar and the Eastern districts of the North-Western Provinces. We shall also have to subtract the languages of Rajputana, and there remain, still bearing the name of 'Hindī' the dialects spoken in the basins of the Jamna and the Ganges, say, from Sirhind in the Panjab to Benares. These divide themselves into two main groups, entirely distinct from each other, — a Western and Eastern. The Western includes, amongst others, Bundēlī, Kanaujī, Braj Bhākhā, and the standard Hindōstānī which forms the *lingua franca* of the greater part of India. These dialects are all various forms of one language, which I call Western Hindī. The Eastern group includes the three dialects that together form the language which I term Eastern Hindī. It is necessary to explain this as no attempt has hitherto been made to name these two languages. Their very existence has hitherto been a matter of doubt.¹

The Mediate Group compared with the Eastern. The dialects of the Mediate Group differ from the languages of the Eastern Group mainly in the Conjugation of the Verb.

As regards pronunciation, the languages of the Eastern group do not agree among themselves. The three most eastern languages of the group, *viz.*, Assamese, Bengali, and Oṛiyā have one marked peculiarity in that the letter *a* is usually pronounced like the *o* in the English word 'hot.' In Bihārī, this sound is gradually flattened as we go westwards, until in Western Bhojpurī, it has the ordinary sound of the *u* in 'nut.' Eastern Hindī has also this pronunciation of the vowel.

In the declension of Nouns and Pronouns, Eastern Hindī closely resembles Western Bhojpurī. It has the same tendency to use an oblique form in *e*; with regard to which, however, it would be more accurate to say that Western Bhojpurī has borrowed from Eastern Hindī, the oblique form of the other languages of the Eastern group invariably ending in *ā*. The

¹ The student is warned that the 'Eastern Hindī' of Dr. Hoernle's *Gaudian Grammar* is not the language here given that name. That Eastern Hindī is Bihārī. Dr. Hoernle himself has long abandoned the name 'Eastern Hindī' and has adopted 'Bihārī.'

postpositions attached to nouns are mostly the same as in Bihārī, the most marked exception being that of the Dative-Accusative, which in Eastern Hindī is *kā* or *kā̃*, while, in the languages of the Eastern group it is *kē* or *kē̃*. It may be added that the postposition of the Locative is *mā* or *mā̃*, while in Bihārī it is more usually *mē̃*, and it does not occur in the other Eastern languages at all. These two postpositions, *kā* and *mā*, are typical of the Mediate Group.

The declension of Pronouns in Eastern Hindī closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the more western ones. While in the latter the typical vowel of the genitive singular of the personal pronouns is *ē*, in the east it is *ō*. Thus, in Western Hindī, 'my' is *mērā*, but in Bengali and Bihārī, it is *mōr*. Eastern Hindī follows the Eastern Group in this respect.

In regard to Verbs, there are greater points of difference than in the other parts of speech. The verb Substantive is in Eastern Hindī, *ahēñ* or *āheñ*, I am, although, in the eastern parts of Oudh, *bāṭeñ*, which is nearly the same as the Western Bhojpuri *bālō*, also occurs. In the Finite Verb there are three main tenses which admit of comparison, the Present Conjunctive, the Past, and the Future. Of these, the Present Conjunctive, which is derived from the Sanskrit Present Indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindōstānī, the word *mārā*, which is derived from the Sanskrit Past Passive Participle *māritah*, does not mean literally 'he struck' or 'I struck,' but 'struck by him' or 'me,' and so on. Similarly *chalā*, derived from *chalitah*, is literally not 'he went' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter *i* in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this *i* is retained in most of the dialects derived from Śaurasēnī Prakrit. Thus from the Sanskrit *māritah*, there sprang the Śaurasēnī *māritō*, afterwards corrupted to *māriō* from which came the Braj Bhākhā *māryan*, in which the *y* represents the original Sanskrit and Prakrit *i*. The change of *i* to *y* is one of spelling rather than of pronunciation. We may, therefore, say that this *i* or *y* is typical of the past tenses of the group of dialects which are sprung from Śaurasēnī Prakrit.

Turning now to the languages derived from Māgadhi Prakrit, we see an altogether different state of affairs. In the Śaurasēnī languages, the *t* of *māritah* and *chalitah* has first been softened to *d* and then has altogether disappeared. In the Māgadhi languages, we find in its place the letter *l*. Thus, 'struck' in Bengali is *mārila*, and in Bihārī *māral*. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindōstānī. They have a number of enclitic pronouns, meaning 'by me,' 'by thee,' and so on. These they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say 'I struck,' he says '*mārila*, struck, *am*, by me,' and unites the whole into one word, '*mārilām*.' Similarly the Bengali *chalilām* originally meant 'it was gone by me,' hence, 'I went.' In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.

The particular enclitic pronouns which are used in the Māgadhi-derived languages vary in form from dialect to dialect, and for the purpose of comparison with Eastern Hindī, it will be convenient to consider those in use in the Bhojpurī dialect of Bihārī.

Eastern Hindī combines the peculiarities of the Śaurasēnī and of the Māgadhi languages. The typical letter of its past tense is not the Māgadhi *l*, but the Śaurasēnī *i* or *y*. On the other hand, the Past Participle cannot stand by itself, but takes the same enclitic pronouns as those used by Bhojpurī. In order to show this clearly, the masculine singular of the past tenses of Eastern Hindī and of Bhojpurī are here given side by side. In each case the root, the tense characteristic, and the enclitic pronouns are separated by hyphens. In reading the Eastern Hindī forms, it should be remembered that, in this language, *ya*, *e*, and *i* are practically interchangeable, some localities favouring one spelling, and some another. The spelling given below is that of the Awadhī dialect :—

English.	Eastern Hindī.	Bhojpurī.
I struck.	<i>mār-a-ū.</i>	<i>mār-^al-ū.</i>
Thou struckest.	<i>mār-i-s.</i>	<i>mār-^al-us.</i>
He struck.	<i>mār-i-s.</i>	<i>mār-^al-us.</i>

If we spell the Eastern Hindī words as follows, as is often done, we see the connexion, on the one hand with the Śaurasēnī dialects, and, on the other, with Bhojpurī, even more clearly :—

mār-y-aū.
mār-y-us.
mār-y-us.

These are the original forms, of which the forms with *i* and *e* are corruptions.

This Past Tense, with, according to local spelling, the third person singular ending in *is*, *es*, or *yas*, is preeminently the typical shibboleth of a speaker of Eastern Hindī. In conversation, this form of a verb naturally occurs with great frequency, and is hence continually heard. Speakers of the language from Oudh cover the whole of Northern India, for they are great wanderers in search of service, and, even in Calcutta, nothing is more common for a European to hear than an up-country syce saying words like '*kahis*,' he said, or '*māris*,' he struck. Such expressions must be familiar to every Anglo-Indian, and most people would be astonished to hear that they were relics of a mixture of Śaurasēnī and Māgadhi Prakrit.

In this tense, Eastern Hindī has another strong point of resemblance with the Śaurasēnī group of dialects. I have already pointed out that in the Māgadhi languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the enclitic pronouns has given the tense the appearance of an ordinary past tense of an active verb. In Eastern Hindī we see this process of forgetting actually going on. The memory of the passive character of the tense has been partly preserved by the fact that the language possesses a literature. In the old poetry of Malik Muḥammad and Tul'sī Dās the fact that the tense is passive is rarely forgotten. The subject is put into the case of the Agent, which in this dialect does not end in *nē*, but is the same as the ordinary oblique form, and the verb is made to agree in gender and number, not with the subject, but with the object. In accordance with this, the verb has still a feminine form in the past tenses, and, as we go west, where the influence of the neighbouring Śaurasēnī dialects has helped to keep the memory alive, the subject of such tenses of transitive verbs is still in the case of the Agent.

Thus, in Eastern Oudh 'he struck' is *ū mārīs*, in which *ū* is in the Nominative case, and means 'he'; but in Unao in Western Oudh, the expression used is *ui mārīs*, in which *ui* is in the oblique form and means 'by him.' The Nominative Singular of *ui* is *wō*.

The case of the future tense is similar, but more complicated. In Sanskrit there are two ways of saying 'he will go.' It may be said either actively or passively, *i.e.*, we may either use the direct expression, 'he will go' or we may say, 'it is to-be-gone by him.' The first is in Sanskrit *chalishyati*, and the second *chalitavyam* used impersonally. We shall first trace the former into the modern languages. In Śaurasēnī it first became *chalissāi*, with the same elision of *t* that we noticed in the case of the past participle. Then the two 's's became changed to *h*, and we have *chalihaī*. This form has survived to the present day and in Braj Bhākhā and other Śaurasēnī derived dialects means 'he will go.'¹ The whole tense is thus conjugated in Braj Bhākhā.

Sing.	Plur.
1. <i>mārihaū</i> , I shall strike,	<i>mārihaū</i>
2. <i>mārihai</i>	<i>mārihai</i>
3. <i>mārihai</i>	<i>mārihaū</i>

We are thus entitled to say that the characteristic of the future tense in the Śaurasēnī group of dialects is the syllable *ih*.

The Māgadhi group of dialects, *i.e.*, those which form the Eastern group of Indo-Aryan vernaculars, on the contrary prefers to form its future on the impersonal passive future participle, an example of which is the Sanskrit word *chalitavyam*, it is to be gone, equivalent in meaning to the Latin *eundum*. The impersonal nature of this participle should be noticed. It does not say who is to go. It leaves this to be supplied by a pronoun. The Sanskrit *chalitavyam* becomes in both Prakrits *chaliavvam*, and, thence, *chaliavvam*, and we find the next stage of growth in the word *chalaba*, in the Eastern Hindī of Tul'sī Dās. It is here used as a pure future, and is not changed either for person or number. *Chalaba* means 'I, thou, he, we, you, they will go.' The explanation is the original meaning in Sanskrit. As in that language, the word literally means 'it is to be gone.' Who it is that has to go, is left to be defined by the aid of a pronoun. Hence the form of the verb remains unchanged.

Coming now to the present day, we may take Bengali as an example of the Eastern group of languages. Assamese and Oriyā follow it in every particular. As in the case of the past participle in the past tense, Bengali cannot use the future participle alone. It must add enclitic pronouns to it. Its future participle ends in *ib*. That is to say, the Prakrit *chaliavvam* becomes *chalib*; while, similarly, the Sanskrit *māritavyam*, it is to be struck, becomes in Prakrit *māriavvam*, and in Bengali *mārib*. To this it adds the enclitic pronouns. When a Bengali wishes to say 'I shall strike,' he says *mārib*, 'it is to be struck,' and then *ō* (which he writes *a*), 'by me,' *i.e.*, *mārib-a*. The Bengali future is therefore conjugated as follows:—

Sing.	Plur.
1. <i>mār-ib-a</i> , I shall strike,	<i>mār-ib-a</i> .
2. <i>mār-ib-i</i>	<i>mār-ib-ē</i> .
3. <i>mār-ib-ō</i>	<i>mār-ib-en</i> .

¹ The *chalēgā* which we meet as the future in the ordinary Hindōstānī of the books has an altogether different derivation.

The remaining Eastern language, Bihārī, holds fast to the same principle in forming the two first persons of the future. That is to say, it adheres to the base with *b*, in this case *mārab-*. It is, however, unable to make up its mind about the third person. In Maithilī and Magahī it uses the present participle somewhat clumsily for this person of the future, but in Bhojpurī it takes refuge in the *ih*-future which we have just met in the Śaurasēnī dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tense, however, all memory of the passive origin of the two first persons has been lost. The Bhojpurī future is therefore as follows :—

Sing.	Plur.
1. <i>mār-^ab-ō</i> , I shall strike,	<i>mār-ab.</i>
2. <i>mār-^ab-ē</i>	<i>mār-^ab-āh.</i>
3. <i>mārīh</i>	<i>mārīhen.</i>

In the two first persons, the terminations are enclitic pronouns meaning ‘by me,’ ‘by thee,’ and so on. In the third person, the form given above as a singular is at the present day used as a plural. The form now used as a singular, *mārī*, is so abraded, that it fails to show clearly the marks of its origin.

Eastern Hindī goes still further in the same direction. The Awadhī dialect closely agrees with Bhojpurī. Its Future is,—

Sing.	Plur.
1. <i>mār-^ab-ā</i> , I shall strike,	<i>mār-ab.</i>
2. <i>mār-^ab-es</i>	<i>mār-^ab-ā.</i>
3. <i>mārīhai</i>	<i>mārīhaĩ.</i>

As, however, we go west, we find in the Awadhī-speaking district of Unao the following :—

Sing.	Plur.
1. <i>mārīhaĩ</i> , I shall strike,	<i>mārīhaĩ.</i>
2. <i>mārīhai</i>	<i>mārīhau.</i>
3. <i>mārīhai</i>	<i>mārīhaĩ.</i>

This is a pure *ih*-future, and is identical with the one given above for Braj Bhākhā.

The Baghelī dialect, according to Dr. Kellogg, takes a mean position between these two extremes. It may be noted that the first person singular, *mār^aryc-ā* more nearly approaches the Prakrit form *māriarvacam* than in any other dialect.

Sing.	Plur.
1. <i>mār-^aryc-ā</i> , I shall strike,	<i>mār-ab.</i>
2. <i>mār-ih-es</i> or <i>mārīhes</i>	<i>mār-ih-ā.</i>
3. <i>mārī</i>	<i>mārīhaĩ.</i>

It should be remarked, however, that the specimens collected for this Survey from the Baghelī-speaking area only show the *ih*-future, conjugated exactly as in Unao.

The Chhattāgarhī future shows another mixture of these two forms. It is as follows :—

Sing.	Plur.
1. <i>mārīhaĩ</i> , I shall strike,	<i>mār-ab</i> or <i>mārīhan.</i>
2. <i>mār-^ab-ē</i>	<i>mārīhau.</i>
3. <i>mārīhai</i>	<i>mārīhaĩ.</i>

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindī occupies an intermediate position between that of the Māgadhī languages of the East, and that of the Śaurasēnī languages of the West.

We are hence entitled to state that the Eastern Hindī language, or, in other words, the Mediate Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Māgadhī or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Śaurasēnī group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Māgadhī Prakrit.

Nothing has hitherto been written regarding the Mediate Group of dialects. Indeed, this is the first occasion in which the group has been recognised at all. The authorities which deal with the different dialects will be found detailed in the proper place.

AWADHĪ, KŌSALĪ, or BAISWĀRĪ.

The word 'Awadhī' means literally the language of Awadh or Oudh, and the area over which the dialect bearing this name is spoken agrees, to some extent, with the meaning of the term. Awadhī is spoken throughout Oudh, except in the District of Hardoi, in which Kanaujī is the local language, and in the eastern corner of the District of Fyzabad, in which Western Bhojpurī is current. North of the Ganges, it is also spoken in the western portion of the District of Jaunpur, in the private domains of His Highness the Maharaja of Benares, which occupy a portion of the North-Gangetic area of Mirzapur, and in North-Gangetic Allahabad. It has also crossed the Ganges, and is the language of South-Gangetic Allahabad, and of the whole of the District of Fatehpur except the country bordering on the Jamna River, in which a mixture of Baghelī and Bundelī is spoken.

Over the whole of this area the Grammar is practically the same. There are, it is true, a few minor local variations which will be found duly described in the proper places. Also, in the border districts it is affected by the neighbouring languages. Thus, in Sitapur and Kheri it is mixed with Kanaujī; in Fatehpur, with the same language, and also with Bundelkhandī; and in South-Eastern Allahabad with Western Bhojpurī and with Baghelī; but taken as a whole, and considering the grammar only, Awadhī is a singularly homogeneous language, with hardly any local variations, which, as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect. The only exception is the local dialect of Fatehpur, which, being situated in the Doab approximates in regard to its vocabulary to the language of that part of the country.

The language is also called 'Kōsalī' and 'Baiswārī.' The former name is merely a translation of the word 'Awadhī,' the word *Kōsala* being the ancient name of Oudh. 'Baiswārī' or 'Baiswārī' means the language of Baiswārī. 'Baiswārī' means the country of the Baiswārī Rajputs who are numerous in Oudh. By some the name Baiswārī is confined to the dialect spoken in Lucknow, Unao, Rae Barēli, and Fatehpur, but this is a refinement which is not sanctioned by the actual facts of the case. The dialect of these districts, so far as grammar is concerned (and, in classifying languages grammar is admittedly the only sure basis to go upon) is just the same as that of the rest of Oudh. All that can be said is that in Eastern Oudh some forms of the verb, and in Western Oudh other forms of the verb, are more frequently used, although the forms preferred in the east are also used in the west, and *vice versa*.

Besides being spoken in its proper area as above described, Awadhī is also largely spoken by Musalmāns, as their vernacular language, over the greater portion of the area in which Bihārī is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Muzaffarpur. This Musalmān dialect is an interesting survival of the influence of the former Muhammadan court of Lucknow. It is frequently heard by Europeans in Bihār, as it is used as a kind of language of politeness by uneducated non-Musalmāns of the same country, much as Urdū is used by their betters.

By some people the name Pūrbī is applied to Awadhī, and even Dr. Kellogg in his well-known Hindī Grammar, while rightly using the terms Awadhī for the modern language, calls the old form of it used by the poet Tul'sī Dās 'Old Pūrbī.' The word 'Pūrbī' means literally 'the language of the East,' and can, without violating the strict truth, be applied to Awadhī by any one who lives to its west ; but such a use is most inconvenient, for the word is specifically employed as the name of the Western Bhojpurī spoken in Azamgarh and the surrounding districts, and its application to Awadhī tends to confound two entirely different forms of speech which do not even belong to the same group of Indo-Aryan languages.

Number of Speakers.

The following table shows the estimated number of speakers of Awadhī in the area in British India in which it is a vernacular :—

Name of District.	Estimated number of speakers of Awadhī.
Fyzabad	925,000 ¹
Sultanpur	1,015,750
Gonda	1,453,000
Bahraich	934,000
Partabgarh	910,000 ²
Rao Bareilly	1,015,600
Unao	903,000
Meerut	685,000
Bareilly	1,035,500
Sitapur	1,071,000
Kheri	885,000 ³
Fatehpur	488,600 ⁴
Allahabad	1,485,800
North Mirzapur	252,000
Jaunpur	1,111,500
TOTAL	14,170,750

These figures do not include the Musalmāns who speak Awadhī in the Bihārī-speaking area. These I have estimated at 913,813, *vide* p. 118. They also do not include the Awadhī-speaking inhabitants of the Nepal Tarāi. Regarding these, no figures are available, but we may safely put them down at at least a million, so that we are justified in saying that there are at least 16,000,000 people who speak Awadhī in the area in which it is a vernacular.

It is unfortunately impossible to state how many speakers of Awadhī live outside the Awadhī tract proper. In the Census of 1891, Awadhī was grouped with a number of other languages under one head, *viz.*, 'Hindustānī.' We cannot now separate the figures. It is possible in the cases of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from Oudh, and also the total number of people who come from all parts of India in which this multiform 'Hindustānī' is spoken. With the aid of these figures, we can, in the case of the two

¹ The figures originally returned were 1,175,000, but it has since been ascertained that 250,000 of these speak Western Bhojpurī.

² See p. 78.

³ Include 3,000 Tharus, who speak corrupt Awadhī.

⁴ See p. 92.

Provinces, divide the number of persons reported as speaking Hindī¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

Table showing the estimated number of speakers of Awadhī within the Lower Provinces of Bengal, and outside the area in which Awadhī is a vernacular.

Name of District.	Number of speakers.
Burdwan	4,000
Bankura	600
Birbhum	2,500
Midnapore	9,800
Hooghly	1,600
Howrah	8,300
24-Parganas	11,000
Calcutta	25,700
Nadia	1,400
Jessore	500
Murshidabad	11,000
Khulna	400
Dinajpur	1,500
Rajshahi	2,400
Rangpur	700
Bogra	2,900
Pabna	3,800
Darjeeling	700
Jalpaiguri	2,600
Kuch-Bihar (State)	750
Dacca	4,200
Faridpur	600
Backergunge	300
Mymensingh	9,200
Chittagong	400
Noukhali	64
Tippera	500
Bhagalpur	3,214
Cuttack	220
Puri	280
Balasore	730
TOTAL A	111,258

¹ In the Census reports of these two Provinces, the multifarious language is named Hindi, not Hindustānī. Whichever term is used, the meaning in the Census reports is the same.

Table showing the estimated number of speakers of Awadhī in the Province of Assam.

Name of District.	Number of speakers.
Cachar Plains	8,200
Sylhet	13,850
Goalpara	1,200
Kamrup	500
Darrang	1,100
Nowgong	650
Sibsagar	2,500
Lakhimpur	4,000
Naga Hills	50
Khasi and Jaintia Hills	200
Imshai Hills	40
TOTAL B	32,290

We cannot give similar figures for other Provinces of India, as, in their Census Reports, no figures are available for the total number of people who come from all the tracts in which the languages are spoken which make up the composite total for 'Hindu-stānī.' For instance, Bihārī is in these reports counted as one of the forms of 'Hindu-stānī,' but nowhere are figures given to show the number of people in any other Province whose birthplace is Bihār.

We must therefore content ourselves with recording the following figures for the Provinces of Lower Bengal and Assam, and leave the question of the number of speakers of Awadhī in other Provinces of India as an insoluble problem :—

Total number of people speaking Awadhī at home, say	16,000,000
Estimated number of people speaking Awadhī elsewhere in the Lower Provinces	111,258
Ditto ditto ditto Assam	32,290
TOTAL	16,143,548

From the earliest times, Oudh has been a centre of literary activity, and any attempt to describe its literature would entail the preparation of an elaborate history of an important section of Indian Literature, both Sanskrit and in the Modern Vernacular. Such a work would be out of place in the present pages.

It will be remembered that the hero Rāma-chandra was a prince of Ayōdhyā, the ancient capital of the Province, and this fact naturally led its poets to dwell upon his exploits. The fate of Awadhī was sealed by its greatest poet Tul'sī Dās, who wrote his Rāmāyan in that language. Since his time it has been obligatory on every Indian author who dwelt in any part of Hindōstān, including even the eastern Province of Bihār, to use

the Awadhī language, not only in describing the gesticulations of the warrior Prince of Oudh, but in writing any poem in a heroic style.

Awadhī has thus become the language of epic poetry in Northern India. It has borne the burden imposed upon it with no mean success. Putting the works of Tul'sī Dās, a genius whose name will some day be inserted by universal consent in the list of the great poets of the world, to one side, the language has so ample a vocabulary, is so melodious in its enunciation, and is so admirably suited to the lilt of the *chānpāṛs* and *dōhās* which form the heroic metre of the modern vernaculars of Hindōstān, that it is a tool which allows even mediocre authors to handle it with no mean success.

Tul'sī Dās died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jāisī, whose admirable epic the *Padumāwati*, is the first work of importance in it. He flourished in the reign of the Emperor Shēr Shāh, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratan Sēn, the king of Chitaur, and of the siege and ultimate sack of that city by Alāu-d-dīn Khiljī, and deserves the serious study of every one who is interested in Awadhī literature.

Since the time of Tul'sī Dās, there have been hundreds of writers in the Awadhī language. The entire Sanskrit Mahābhārata has even been translated into it, and that version is still the standard vernacular one over the whole of Hindōstān. A full account of so much as is known about all these various authors will be found in the present writer's *Modern Vernacular Literature of Hindōstān*, published by the Asiatic Society of Bengal in the year 1889.

Very little has been written specially about the Awadhī language. It is referred to, and examples of it are given in the works of Garcin de Tassy, and in the Comparative Grammars of Mr. Beames and Dr. Hoernle. The following works are the only two with which I am acquainted which deal at length with its Grammar:—

Authorities.

KELLOGG, REV. S. H.,—*A Grammar of the Hindī language: in which are treated the High Hindī, Braj, and the Eastern Hindī of the Rāmāyan of Tul'sī Dās, also the Colloquial dialects of . . . Awadh, . . . etc., with copious Philological Notes.* Second Edition. Revised and enlarged. London, 1893. Contains grammars both of Modern Awadhī, and also of the old Awadhī used by Tul'sī Dās, the latter under the name of Old Baiswārī. In the first Edition it was called Old Pūrbī.

GREAVES, REV. E.,—*Notes on the Grammar of the Rāmāyan of Tul'sī Dās.* Benares, 1895.

There is no Awadhī Dictionary in existence, but there are numerous Awadhī words in the Hindī Dictionary of Mr. Bates, and also a full vocabulary of words peculiar to the Rāmāyan.

Besides the present writer's *Modern Vernacular Literature of Hindōstān*, Calcutta, 1889, the following works by him deal more specially with Malik Muhammad and with Tul'sī Dās,—

A specimen of the Padumāwati,—*Journal of the Asiatic Society of Bengal*, Vol. LXII, Part I, 1893, pp. 127 and ff.

The Padumāwati of Malik Muhammad Jaisī, edited with a Commentary, Translation, and Critical Notes. By G. A. Grierson, and Mahāmahōpadhyāya Pandit Sudhakara Dwivedi, F.A.U. In course of publication by the Asiatic Society of Bengal. Three parts issued.

Notes on Tul'sī Dās. *Indian Antiquary*, Vol. XXII, 1893, pp. 89, 122, 197, 225 and 253. Also separately reprinted. London, Luzac. See also *Proceedings of the Asiatic Society of Bengal* for 1898, pp. 113 and 147.

See also,—

GREAVES, REV. E.,—*Gusāi Tul'sī Dās kā Jīvan-charitra. Nāgarī-prachārīnī Pattrikā* (Journal of the Nāgarī-prachārīnī Sabhā), Vol. iii, pp. 53 and ff. Benares, 1898.

The Dēva-nāgarī and the Kaithī characters are both used in writing Awadhī. These have been fully described under the head of Bihārī, see pp. 21 and ff. of Vol. V, Pt. II. The Persian character is also occasionally used. The oldest manuscripts of the Padumāwati are sometimes written in the Persian character, and sometimes written in the Kaithī. A manuscript of a portion of the Rāmāyan which is said by tradition to have been written by the hand of the author is in Dēva-nāgarī. A deed of arbitration is extant which was drawn up by Tul'sī Dās himself. The introductory verses are in Awadhī and are written in Dēva-nāgarī. The body of the deed is in the Persian language and character, and the signatures are some in Dēva-nāgarī, some in Kaithī, and some in the Persian character.

As in Bihārī, there is a short *e* as well as a long one, and a short *o* as well as *ō*. Also a short *āi* and a short *āū*. In printing in the Dēva-nāgarī character, these are represented by ए, ओ, ऐ and औ, respectively.

In writing Awadhī the short *e* is often written and pronounced *ya*, and the short *o* written and pronounced *wa*, respectively. Similarly the long *ē* is written and pronounced *yā*, and the long *ō*, *wā*.

Examples of these two alternative ways of writing the same word are—

Usual Form.	Alternative Form.
<i>tohi</i>	<i>tyahi.</i>
<i>mohi</i>	<i>mwahi.</i>
<i>ēk dēs</i>	<i>yāk dyās.</i>
<i>mohi</i>	<i>mwāhi.</i>

We find the same rule of shortening the antepenultimate which exists in Bihārī. See pp. 24 and ff. of Vol. V, Pt. II.

The following is a brief sketch of the main principles of Awadhī Grammar. The only remark which need be made is that, in the Past Tense, the third person singular ends, in the singular, in *is* or *ai*, and, in the plural, in *in* or *ai*. Both these forms are used all over the Awadhī area, but, to judge from the specimens, the forms in *is* and *in* are more common in the Eastern, while those in *ai* and *ai* are more common in the Western Districts, that is, in those in which, according to some, the Baiswārī dialect, as distinct from Awadhī, is spoken.

We may note also, that the sense of gender is much more marked in the Western than in the Eastern Districts.

One other important point is to be noted. In old Awadhī, the Past Tenses of Transitive Verbs were construed passively, the verb agreeing in gender and number with the object, and the subject being put in the case of the Agent, which, in this dialect, does not end in *nē*, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unao, where 'he struck,' is *ui mārīs*, literally, 'by-him struck,' the pronoun *ui* being in the oblique form, the nominative of which is *wō*. Note that the verb agrees in *person* with the subject and not with the object. This is a

peculiarity of Awadhī, which is commonly met with in the poetry of Malik Muhammad, and Tul'sī Dās. The *s* of *māris* is the remnant of an old enclitic pronoun meaning, not 'he,' but 'by him,' and the whole phrase means literally 'by-him struck-by-him.' In Eastern Oudh it has been forgotten that the past tense of transitive verbs is a passive, and the whole tense is treated, as in Bengali and Bihārī, as if it were active.

AWADHĪ SKELETON GRAMMAR.

I.—NOUNS.

Three forms.

Short.
ghor, a horse,
nārī, a woman,

Long.
ghor^avā,
nārīgā,

Redundant.
ghoravānā,
nārīvā.

Declension.

	Sing.	Nom.	Obl.	Plur.	Nom.	Obl.	Postpositions.
		<i>ghor^avā</i> , a horse,	<i>ghar</i> , a house.	<i>nārī</i> , a woman.			Postpositions. <i>kā</i> , <i>kā</i> , <i>ka</i> , to, also denotes accusative; <i>harē</i> , for.
		<i>ghor^avā</i>	<i>ghar</i> <i>gharāhi</i> , <i>gharai</i> , <i>gharē</i> .	<i>nārī</i> .			<i>sē</i> , <i>sēnī</i> , <i>sen</i> , from, by.
		<i>ghor^avā</i> .	<i>ghar^anc</i> .	<i>nārīn</i> .			<i>kār</i> , <i>kar</i> , <i>ke</i> , of; obl. <i>kē</i> ; fem. <i>kāi</i> .
		<i>ghor^avānc</i> .	<i>gharān</i> .				<i>mā</i> , <i>ma</i> , in.
		<i>ghor^avān</i> .	<i>gharān</i> .	<i>nārīn</i> .			<i>par</i> , on.

An instrumental singular is formed in *an*, as *bhūkhan*, by hunger.

Adjectives change for gender. Thus *āpan*, own, fem. *āpanī*; *ais*, such, *aisī*; *ō-kar*, his, *ō-karī*. The change is, however, frequently neglected.

II.—PRONOUNS.

	I.	Thou.	Your honour.	This.	That.	Who	That.	Who?
Sing.								
Nom.	<i>maī</i> .	<i>tuī</i> , <i>tū</i> .	<i>āpu</i> .	<i>ī</i> , <i>yū</i> .	<i>ā</i> , <i>vai</i> .	<i>jī</i> , <i>javān</i> .	<i>sē</i> , <i>taivān</i> .	<i>kē</i> , <i>kavān</i> .
Obl.	<i>mo</i> .	<i>tū</i> .	<i>āpu</i> .	<i>ē</i> , <i>ch</i> , <i>chī</i> .	<i>ō</i> , <i>oh</i> , <i>ohī</i> .	<i>jāun</i> .	<i>taun</i> .	<i>kāun</i> .
Gen.	<i>mor</i> .	<i>tūr</i>.	...	<i>ī-kar</i> (obl. <i>ī^arē</i>)	<i>ō-kar</i> (obl. <i>ō^arē</i>)	<i>jī-kar</i> (obl. <i>jī^arē</i>)	<i>tī-kar</i> (obl. <i>tī^arē</i>)	<i>kē-kar</i> (obl. <i>kē^arē</i>)
Plur.								
Nom.	<i>ham</i> .	<i>tuam</i> .	<i>āp</i> .	<i>in</i> , <i>v</i> .	<i>on</i> , <i>un</i> , <i>ū</i> .	<i>jī</i> .	<i>tā</i> .	<i>kē</i> .
Obl.	<i>ham^arē</i> .	<i>tuam^arē</i> .	<i>āp</i> .	<i>in</i> .	<i>on</i> , <i>un</i> .	<i>jīn</i> .	<i>ten</i> .	<i>ken</i> .
Gen.	<i>hamar</i> (obl. <i>ham^arē</i>)	<i>tuamā</i> (obl. <i>tuam^arē</i>)	<i>āp-kar</i> .	<i>in-kar</i> (obl. <i>in^arē</i>)	<i>on-kar</i> (obl. <i>on^arē</i>)	<i>jīn-kar</i> (obl. <i>jīn^arē</i>)	<i>ten-kar</i> (obl. <i>ten^arē</i>)	<i>ken-kar</i> (obl. <i>ken^arē</i>)

(*Īhī* is often spelt *gahī*, and *ohī* *vahī*.)

What? is *kā*, *kāw*; obl. *kāpī*, *kāi*, *kīthē*.

Any-one, some one, is *kēh*, *kēū*, *keū*, *kāunō*, *kām^anau*; obl. *kēū* or *kēhū*.

Anything, something, is *kuchh*. *Apū* is 'self'; 'own' is *āpan*, obl. *ap^avā*.

III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

Present, I am, etc.

FORM I.

FORM II.

	SING.		PLUR.			SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.		Masc.	Fem.	Masc.	Fem.
1	<i>bāṭṭhū</i> .	<i>bāṭṭhī</i> .	<i>bāṭṭhī</i> .	<i>bāṭṭhīn</i> .	<i>ahē</i> .	<i>ahīū</i> .	<i>ahī</i> .	<i>ahīn</i> .	
2	<i>bāṭṭhū</i> , <i>bāṭṭhīs</i> .	<i>bāṭṭhīs</i> .	<i>bāṭṭhū</i> , <i>bāṭṭhīs</i> .	<i>bāṭṭhīn</i> .	<i>ahē</i> .	<i>ahīs</i> .	<i>ahē</i> , <i>ahā</i> .	<i>ahīw</i> .	
3	<i>bāṭṭhī</i> , <i>bāṭṭhī</i> .	<i>bāṭṭhī</i> .	<i>bāṭṭhī</i> .	<i>bāṭṭhī</i> .	<i>ā</i> , <i>ahai</i> , <i>hai</i> , <i>āy</i> .	<i>ahāi</i> .	<i>ahī</i> .	<i>ahāi</i> .	

Past, I was, etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>rahē</i> .	<i>rahīū</i> .	<i>rahē</i> .	<i>rahī</i> .
2	<i>rahēs</i> .	<i>rahīs</i> .	<i>rahēu</i> .	<i>rahī</i> .
3	<i>rahēs</i> .	<i>rahīs</i> .	<i>rahēn</i> .	<i>rahī</i> .

B. Finite Verb. Transitive.

Infinitive.	<i>dēkhab.</i>
Pres. Part. A.t.	<i>dēkhat</i> ; <i>dēkhit</i> , <i>dekh*tiā</i> .
Past. Part. Pass.	<i>dēkhaī.</i>
Fut. Part. Pass.	<i>dēkhab.</i>
Conjunctive Participle.	<i>dēkh-kāi,-ke.</i>

Throughout the verb (including the tenses formed from the Past Participle), the Active construction is used.

Pres. Conj. (if) I see, etc.			Imperative, see thou, etc.			Future, I shall see, etc.		
Sing.		Plur.				Sing.		Plur.
1	<i>dēkhaū.</i>	<i>dēkhī.</i>	2 sg. <i>dēkh</i> , <i>dēkhas</i> .			1	<i>dekh*hū.</i>	<i>dekhah.</i>
2	{ <i>dēkh.</i> <i>dēkhas.</i>	{ <i>dēkhaū.</i> <i>dēkhab.</i>	{ 2. plur. <i>dēkhā</i> , <i>dēkhaū</i> , <i>dēkhab.</i>			2	{ <i>dekh*hū.</i> <i>dekh*hes.</i>	{ <i>dekh*ho.</i>
3	<i>dēkhaī.</i>	<i>dēkhaī.</i>	Respectful <i>dēkhaj.</i>			3	<i>dēkhē</i> , <i>dekibai.</i>	<i>dekhīhaī.</i>

Past, I saw, etc.				Past Conditioned (If) I had seen, etc.			
Sing.		Plur.		Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 <i>dēkheū.</i>	<i>dēkhiū.</i>	<i>dēkhā</i> , <i>dēkhan</i> , <i>dēkhen.</i>	<i>dēkhī.</i>	<i>dekh*teū.</i>	<i>dekh*tiū.</i>	<i>dēkhit.</i>	<i>dēkhīt.</i>
2 { <i>dēkhes.</i> <i>dēkhis.</i>	{ <i>dēkhis.</i> <i>dēkhisi.</i>	{ <i>dēkhen.</i> <i>dēkhā.</i>	{ <i>dēkhī.</i>	{ <i>dekh*tes.</i> <i>dekh*tis.</i>	{ <i>dekh*tis.</i>	{ <i>dekh*tohu.</i> <i>dekh*ten.</i>	{ <i>dekh*tin.</i>
3 { <i>dēkhes.</i> <i>dēkhis</i> , <i>dēkhisi.</i> <i>dēkhai.</i>	{ <i>dēkhī.</i> <i>dēkhisi.</i>	{ <i>dēkhen.</i> <i>dēkhin.</i> <i>dēkhē</i> , <i>dēkhaī</i>	{ <i>dēkhī.</i> <i>dēkhini.</i>	{ <i>dēkhat.</i>	<i>dēkhīt.</i>	{ <i>dekh*ten.</i> <i>dekh*tin.</i>	{ <i>dekh*tin.</i>

Present, I see, etc. *dēkhat aheū*, etc. : **Imperfect**, I was seeing, *dēkhat raheū*, etc.

Perfect, I have seen, etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1 <i>dēkheū-haū.</i>	<i>dēkhiū-haū.</i>	<i>dēkhē-ahī.</i>	<i>dēkhī-ahī.</i>
2 { <i>dēkhes-hai.</i> <i>dēkhis-hai.</i>	{ <i>dēkhis-hai.</i> <i>dēkhisi-hai.</i>	{ <i>dēkhen-haī.</i>	<i>dēkhin-haī.</i>
3 { <i>dēkhes-hai.</i> <i>dēkhis-hai.</i>	{ <i>dēkhī-hai.</i> <i>dēkhisi-hai.</i>	<i>dēkhen-haī.</i> <i>dēkhin-haī.</i>	{ <i>dēkhini-hai.</i>

In the case of **Intransitive Verbs**, the Past is conjugated like *raheū*.

Irregular Verbs. The Past Participle of *jāb*, to go, is *ga*, *gā*, *gai* or *gay* (fem. *gai*) or *gawā* (fem. *gai*). That of *bhā*, to become is *bha*, *bhā*, *bhay* or *bhai* (fem. *bhai*), or *bhawā* (fem. *bhai*). Those of *karāb*, to do ; *dēb*, to give, and *lēb*, to take, etc., are *kīnh*, *dīnh*, and *līnh*, respectively. The Past of these verbs may also be *kīhis*, he made ; *dīhis*, he gave ; and *līhis*, he took, respectively.

Verbs whose roots end in vowels generally take *w* not *y* as the junction letter. Thus, *banāwā*, not *banāyā*, made ; *āb* to come has its past *āy*, he came. Verbs whose roots end in *ā*, often form the past in *ā*, as in *dayān*, he felt pity ; *risiān*, he was angry.

BAGHELĪ, BAGHELKHANDĪ, OR RĪWĀĪ.

As its name implies, Baghēlī is the language of the Baghēls, that is to say, the dialect spoken in Baghelkhand, a tract which corresponds very nearly to the area covered by the present Baghelkhand Agency. The dialect is also called Rīwāī, from Rewa, properly spelt Rīwā, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chand Bhakār, and the British District of Mandla, which lies to the south of Rewa, and, with less correctness, in the South-Sone tract of the District of Mirzapur and in Jabalpur, in which it gradually merges into Bihārī and Bundēlī respectively. So, also, in the British Districts of Fatehpur, Banda, and Hamirpur a form of Baghēlī is spoken which is more or less mixed with the latter language. Baghēlī also appears as the foundation of certain broken dialects spoken to the south and south-west of Mandla.

The district of Banda is a portion of Bundelkhand, and the language spoken in it has hitherto always been called Bundēlī. The resemblance between the language of Banda and Baghēlī had, however, been recognised, and it has been long erroneously accepted that, therefore, Bundēlī and Baghēlī were different names of the same language. Nothing could be further from the truth. The two languages are now shown by this Survey to be radically distinct, and the true explanation is that although the district of Banda is in Bundelkhand, the language spoken within its borders is not Bundēlī but Baghēlī.

On the north Baghēlī is bounded by the impure Awadhī of South-East Allahabad and by the Western Bhojpurī spoken in Central Mirzapur. On the east it is bounded by the Chattisgarhī of the Chota Nagpur Tributary States and of Bilaspur. On the south it meets the mixture of languages and dialects, of which Marāṭhī is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by Bundēlī.

The following table shows the estimated number of speakers of Baghēlī in the area in which it is a vernacular :—

Number of speakers.

Baghelkhand Agency	.	.	.	.	.	.	.	.	.	2,680,000
Chand Bhakār	.	.	.	.	.	.	.	.	.	18,526
Mandla	.	.	.	.	.	.	.	.	.	249,000
South Mirzapur	.	.	.	.	.	.	.	.	.	49,500
Jabalpur	.	.	.	.	.	.	.	.	.	695,100
TOTAL										3,692,126

In addition to the above, there are what I call the Broken Dialects of the West and of the South. Those of the West are spoken in the British Districts of Fatehpur, Banda and Hamirpur, and in the portions of the native States which form the north and east of the Bundelkhand Agency. Here the language, while based on Baghēlī, is more and more mixed with Bundēlī as we go westwards, till, in the District of Jalaun, we find a mixed dialect called Nibatṭhā, in which the Bundēlī predominates, and, we may say, that we have a form of Bundēlī mixed with Baghēlī. The following table shows the

number of speakers of these Broken Dialects of the West and where they are spoken. For further information regarding them the reader is referred to pp. 132 and ff.

Name of broken dialect.	Where spoken.	Number of speakers.
Tirhārī	Fatehpur	197,700
	Banda	25,000
	Hamirpur	3,000
		225,700
So-called Bundēlī	Banda	236,200
Gahōrā	"	243,400
Jāṛar	"	114,500
Banāpharī	Hamirpur	5,000
	TOTAL	824,800

The Broken Dialects of the South are spoken in the District of Mandla, and in those adjoining, by various tribes. They also are based upon Baghēlī, but are more or less mixed with Marāṭhī and Bundēlī. They differ from the Broken Dialects of the West in not being the dialects of any specific locality. On the contrary, they are peculiar to certain tribes who speak them, while the language of the bulk of the population of the locality in which these tribes live is something altogether different. The following table shows the number of speakers of these broken dialects of the south and where each is spoken :—

Name of broken dialect.	District where spoken.	Number of speakers.
Marārī	Mandla	52,700
Pōwārī	Balaghut	41,300
	Bhandara	1,700
		43,000
Kumbhārī	"	30
Ojhī	Chhindwara	100
	TOTAL	95,830

For reasons the same as those given in the case of Awadhī, it is impossible to estimate the number of speakers of Baghēlī elsewhere, outside the area in which the dialect is a vernacular. The following figures are therefore the only ones available :—

Number of speakers of Baghēlī at home	3,692,126
" Broken Dialects of the West	824,800
" " Dialects of the South	95,830
TOTAL	4,612,756

Baghelkhand has not been rendered famous by any great writer, though the Maharājas of Rewa have long been renowned for the favour shown by them to literature. Mahārāja Rām Chand Singh's court was for a time adorned by the well-known singer and poet Tān Sēn, till he was called to the Emperor Akbar's capital in the year 1563. Mahārāja Nōja Rām is said to have given the poet Hari-nāth, who flourished in 1587, a *lākh* of rupees for a single verse. Mahārāja Biswa-nāth Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the *nom de plume* of 'Singh Baghēlā,' and amongst his works may be mentioned a play entitled the *Anand Raghunandan*, and an esteemed commentary on the

Vinaya-patṭrikā of Tul'sī-dās. His successor, Mahārāja Sir Raghu Rāj Singh, G.O.S.I., who came to the throne in the year 1854 and died in 1880, was also a diligent author. He wrote a much admired translation of the Bhāgavata-purāṇa entitled *Anandāmbudhi*, a history of Hanuman, entitled the *Sandar-satak*, the *Rukmiṇī-pariṇay*, the *Bhakti-bilās*, and other works.

AUTHORITIES.—The only work which deals in any way with Baghēlī is Dr. Kellogg's Grammar mentioned below. Dr. Carey translated the New Testament into the dialect.

THE HOLY BIBLE, containing the Old and New Testaments translated from the Original into the *Bhujel-khanda* Language. By the Serampore Missionaries. Volume V. Containing the New Testament. Serampore, 1821. There may have been published other volumes, but I have not seen them.

KELLOGG, REV. S. H., D.D., LL.D.,—*A Grammar of the Hindī Language: in which are treated The High Hindī . . . also the Colloquial Dialects of . . . Riwā . . . etc., with copious philological Notes.* Second Edition. Revised and enlarged. London, 1893.

As in the case of Awadhī both the Dōva-nāgarī and the Kaithī characters are used in writing Baghēlī. So, also, we find the same varieties of spelling that we noticed in that dialect. The short *e* is often written and pronounced *ya*, and the short *o*, *wa*. The long *ē* is often written and pronounced *yā*, and the long *ō*, *wā*.

As already stated, Baghēlī is scarcely worthy of being classed as a separate dialect from Awadhī. The two are practically the same. The only two important points in which Baghēlī differs are that it is fond of adding the enclitic word *tē* or *lai* to the past tenses of verbs, and that it has abandoned the letter *b*, which is typical of the first and second persons of the future tense in Awadhī, and taken *h* instead. Thus, while Awadhī has *dekh'bañ*, I will see, Baghēlī has *dekhīhañ*.

The various forms of 'Riwāī' Grammar are given by Dr. Kellogg. They are reproduced in the skeleton grammar following. The forms must have been obtained from the north of Rewa, near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Baghēlī, is really Awadhī. Hence, in this skeleton grammar, one typical sign of Baghēlī is wanting. The typical letter of the future is both *v* or *b* and *h*. The whole is, in fact, merely a quaintly spelt Awadhī. Attention may be drawn to the spelling of the personal pronouns, in which *wa* is written for *o*, and *wā* for *ō*. This is not a mere variety of spelling. It represents actual pronunciation.

So far as I can gather from the specimens, the past tenses of transitive verbs are construed actively. That is to say the subject, in such circumstances, is put in the Nominative, and not the Agent, case. It will be seen, however, that in the broken dialects there is great confusion in this respect.

The usual rule of the shortening of the antepenultimate vowel obtains in Baghēlī.



BAGHELĪ SKELETON GRAMMAR.

I.—NOUNS. Typical Declension.

	Sing.	Plur.	Postpositions—
Nom.	<i>ghwār</i> , a horse.	<i>ghwārē, ghwāṛaī.</i>	<i>kā, kahā, to</i> (also denotes Accusative).
Obl.	<i>ghwār.</i>	<i>ghwāṛan.</i>	<i>sē, tē, tār</i> , from.
			<i>kar</i> , of.
			<i>ma</i> , in.

There is no case of the Agent. The genitive postposition does not change.
Adjectives do not seem to change for gender.

II.—PRONOUNS.

	I	Thou.	Your honour.	Self.	This.	That, he.	Who.	That	Who?
Sing.									
Nom.	<i>māy.</i>	<i>tāy.</i>	<i>ap^anā.</i>	...	<i>yā.</i>	<i>wah.</i>	{ <i>jaūr.</i> <i>jaūnāy.</i>	<i>taūn.</i> <i>taūnāy.</i>	<i>kaūn.</i> ...
Obl.	{ <i>mwaḥi.</i> <i>mwā.</i> <i>mwarē.</i>	{ <i>twahī.</i> <i>twā.</i> <i>twārē.</i>	{ <i>ap^anā.</i> <i>apānē.</i>	...	{ <i>yahi.</i> <i>yā.</i>	{ <i>wahi.</i> 	{ <i>jaūnai.</i> <i>jyahi, jehi.</i> <i>jyā.</i>	<i>taūnai.</i> <i>tyahi, tchi.</i> <i>tyā.</i>	... <i>kyahi, kchi.</i> <i>kyā.</i>
Gen.	<i>mwar.</i>	<i>twār.</i>	...	...	<i>ē, yahi-kar,</i> etc.	<i>wahi-kar,</i> etc.	<i>jyahi-kar,</i> etc.	<i>tyahi-kar,</i> etc.	<i>kyahi-kar,</i> etc.
Plur.									
Nom.	<i>hamh.</i>	<i>tumh.</i>	...	...	<i>ē, enh.</i>	<i>ō, unh.</i>	<i>jenh.</i>	<i>tenh.</i>	<i>kenh.</i>
Obl.	{ <i>hamh.</i> <i>hamhārē.</i>	{ <i>tumh.</i> <i>tumhārē.</i>	{ ... }	...	<i>yan, yanh.</i>	<i>un, unh.</i>	{ <i>jenh.</i> <i>jyan.</i> <i>jyanh.</i>	<i>tenh.</i> <i>tyan.</i> <i>tyanh.</i>	<i>kenh.</i> <i>kyan.</i> <i>kyanh.</i>
Gen.	<i>hamhār.</i>	<i>tumhār.</i>	...	...	<i>yan-kar,</i> etc.	<i>un-kar,</i> etc.	<i>jenh-kar,</i> etc.	<i>tenh-kar,</i> etc.	<i>kenh-kar,</i> etc.

‘What?’ is *kāh*, obl. *kāi*, or *kayī*. ‘Anyone,’ ‘someone,’ is *kaunō, kōō*, obl. form the same. ‘Anything’ is *kuchh*.

III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

I.—Present, I am, etc.			Past, I was, etc.			
			First form.		Second form.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hū, ā.</i>	<i>hai.</i>	<i>raheū, rahaye.</i>	<i>rahen.</i>	...	<i>tē.</i>
2	<i>hai.</i>	<i>han, ahen.</i>	<i>rahā, rahē.</i>	<i>rahen.</i>	<i>tē.</i>	<i>tē.</i>
3	<i>hai, ā.</i>	<i>hai, ahen, ahē, ā.</i>	<i>rahā.</i>	<i>rahen.</i>	<i>tē, tō, tā.</i>	<i>tē.</i>

II.—Present Conjunctive, etc.			Future, I shall become, etc.		Past, I became, etc.	
(if) I become, etc.						
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hōh.</i>	<i>hōn.</i>	<i>hōweyē.</i>	<i>hōw, hōwai.</i>	<i>bhayō.</i>	<i>bhayen.</i>
2	<i>hōw.</i>	<i>hōw.</i>	<i>hōihes.</i>	<i>hōwā.</i>	<i>bhayes.</i>	<i>bhayen.</i>
3	<i>hōāy.</i>	<i>hōāy.</i>	<i>hōi.</i>	<i>hōyihāi.</i>	<i>bha.</i>	<i>bhayen.</i>

B. The Finite Verbs.

The Past tenses of **Transitive Verbs** are conjugated actively.

Infinitive,—*dēkhab*, to see.

Participles,—*Present*, *dēkhat*, seeing; *Past*, *dēkha*, seen; *Conjunctive*, *dēkh-kai*, having seen.

Present Conjunctive.

Future, I shall see, etc.

(If) I see, etc.

Imperative, see thou, etc.

	Sing.	Plur.	Sing.	Plur.	
1	<i>dēkhañ.</i>	<i>dēkhan.</i>	<i>dekh*rycū.</i>	<i>dēkhib, dēkhab.</i> <i>dekh*bai.</i>	<i>dēkhas</i> , see thou: <i>dēkhab</i> , see ye.
2	<i>dēkhas.</i>	<i>dēkhan.</i> <i>dēkhab.</i>	<i>dekhibes.</i> <i>dekhibes.</i>	<i>dekhibā.</i>	
3	<i>dēkhi.</i>	<i>dēkhāy.</i>	<i>dēkhi.</i>	<i>dekhikañ.</i>	

Past, I saw, etc.

Past Conditional, (If) I had seen, etc.

	Sing.		Plur.			Sing.		Plur.		
	Masc.	Fem.	Masc.	Fem.		Masc.	Fem.	Masc.	Fem.	
1	<i>dēkhehñ.</i>	<i>dēkhi.</i>	<i>dēkhen.</i>	<i>dēkhin.</i>	<i>dekh*tyehñ.</i>	<i>dekh*tyihñ.</i> <i>dekhityañ.</i>	<i>dekh*tyen.</i>	<i>dekh*tyin.</i>		
2	<i>dēkheh.</i>	<i>dēkhih.</i>	<i>dēkhēh.</i>	<i>dēkhīh.</i>	<i>dekh*tyeh.</i>	<i>dekh*tyih.</i>	<i>dekh*tyēh.</i>	<i>dekh*tyīh.</i>		
3	<i>dēkhi.</i>	<i>dēkhi.</i>	<i>dēkhen.</i>	<i>dēkhin.</i>	<i>dekh*tyei.</i>	<i>dekh*tyii.</i>	<i>dekh*tyen.</i>	<i>dekh*tyin.</i>		

In this tense *t* may be substituted for *ty* throughout.

Present Definite, I am seeing, etc.

Imperfect, I was seeing, etc.

	Sing.	Plur.	Sing.	Plur.
1	<i>dēkhat-ñ.</i>	<i>dēkhtyē-hañ.</i>	<i>dēkhat-raheñ.</i>	<i>dēkhat</i> { -tē. -rahen.
2	<i>dekh*tē-hai.</i>	<i>dēkhat-ahen.</i>	<i>dēkhat</i> { -tē. -rahā.	<i>dēkhat</i> { -tē. -rahen.
3	<i>dēkhat-ā.</i>	<i>dēkhat-ñ.</i>	<i>dēkhat</i> { -tē, -tā. -rahā.	<i>dēkhat</i> { -tē. -rahen.

Perfect, I have seen, etc.

Pluperfect, I had seen, etc.

	Sing.	Plur.	Sing.	Plur.
1	<i>dēkha-hañ.</i>	<i>dēkha-hañ.</i> <i>dēkhē</i> } <i>dēkhen</i> } -han.	<i>dēkhehñ</i> { -tē, -tā. -rahā.	<i>dēkhen</i> { -tē. -rahen.
2	<i>dēkhes-hai.</i>	<i>dēkhē</i> } <i>dēkhen</i> } -ahen.	<i>dēkheh</i> { -tē, -tā. -rahā.	<i>dēkhēh</i> { -tē. -rahen.
3	<i>dēkhes-hai.</i>	<i>dēkhē</i> } <i>dēkhen</i> } -ahen.	<i>dēkhi</i> { -tē, -tā. -rahā.	<i>dēkhen</i> { -tē. -rahen.

Intransitive Verbs are conjugated in the Past, like *blayñ*, above.

C. Irregular Verbs. *Hōb*, to become, makes its Past Participle *bha*. It is conjugated under head A. Similarly *jāb*, to go, has its Past Part. *ga*. A root ending in *ē*, often changes it to *yā*. They then follow the conjugation of *kōb*. Thus—*dyāt*, giving; *dyāwā*, you will give. The Past Participles of *dēb*, to give; *lēb*, to take; and *karab*, to make; are *dīnh*, *līnh*, and *kīnh*, respectively.

CHHATTISGARHĪ, LARIĀ, OR KHALTĀHĪ.

This dialect is commonly known by the first of the three names given above, Chhattisgarhī, or the language of Chhattisgarh. The district of Bilaspur forms a portion of that tract, and is known in the adjoining district of Balaghat as Khalōṭī. Chhattisgarhī is also spoken in a part of the latter district, and is there known as Khalbāhī, or the language of Khalōṭī. To the east of the Chhattisgarh plain lies the Oṛiyā-country of east Sambalpur, and the Oṛiyā Feudatory States. To the people of those parts, the Chhattisgarh country to the west is known as the Lariā country, and hence Chhattisgarhī is there called Lariā.

The head-quarters of Chhattisgarhī are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oṛiyā. Chhattisgarhī is also spoken in considerable purity in the Feudatory States to the south and west of the two main districts,—i.e., in Kanker, Nandgaon, Khairagarh, Chuikhadan, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balaghat District where, as already said, it is known as Khalbāhī. To the east of Bilaspur, it is spoken in the Feudatory State of Sakti, and in parts of Raigarh and Sarangarh. North and east of these last lie the Tributary States of Korea, Sarguja, Udaipur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhī, called Surgujīā, which is also spoken in the western portion of the last.

The following table shows the estimated number of speakers of Chhattisgarhī :—

	Number of speakers.
Chanda	31,300
Raipur	1,200,000
Bilaspur	1,146,000
Sambalpur	147,000
Balaghat	88,300
Kanker	36,100
Nandgaon	174,000
Khairagarh	159,494
Chuikhadan	32,979
Kawardha	88,000
Sakti	23,174
Raigarh	127,000
Sarangarh	48,433 ¹
TOTAL	3,301,780

Besides the above Chhattisgarhī is also spoken in the neighbouring Oṛiyā-speaking States and in Bastar State, in which the main Aryan language is the Halabī dialect of Marāṭhī, by settlers from the Chhattisgarhī, or as it is here called the Lariā, country. In Bamra, the greater part of the west of the State is entirely occupied by them. The following are the estimated figures :—

Bastar	13,141
Bamra	3,900
Rairakhol	43
Sonpur	2,100
Patna	5,750
Kalahandi	7,850
Orissa Tributary States	1,311
TOTAL	34,095

Finally, the following are the figures for the Surgujā sub-dialect :—

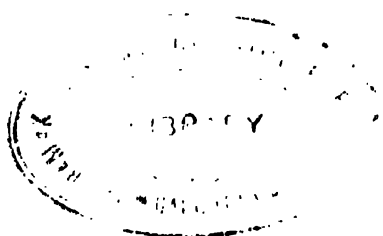
Korea	36,174
Sarguja	293,164
Udaipur	35,208
Jashpur	20,000
TOTAL	384,546

Besides the above, six broken dialects, as named below, are spoken in Chhattisgarh and the neighbouring Feudatory States by aborigines who have forsaken their ancestral tongues, and try to speak the language of their Aryan-speaking neighbours. These are rather jargons than dialects, and it will be understood that the correctness of the Chhattisgarhī depends a great deal upon the personal equation of each speaker. The following are these broken dialects :—

Name of dialect.	Where spoken.	Number of speakers.
Sadrī Korwā	Jashpur	4,000
Baigāni	Balaghat, Raipur, Bilaspur, Sambalpur, State Kawardha.	7,100
Binjhwāri	Raipur, States Raigarh, Sarangarh, Patna .	9,662
Kalaṅgā	State Patna	600
Bhuliā	States Sonpur, Patna	13,560
	TOTAL	34,922

With reference to the above, it is necessary to explain that the term 'Sadrī' is used in this part of India to imply the form which an Aryan language takes in the mouth of an aborigine. Thus, Sadrī Korwā means the form which the local Aryan language, in this case Surgujā, takes in the mouth of a Korwā. Similarly, the Sadrī Kōl of Bamra means the form which an Aryan language, in this case the Kurmālī sub-dialect of Magahī, takes in the mouth of a Kōl.

Two dialects have been inserted in the above list which have not hitherto been classed as Chhattisgarhī, viz., Kalaṅgā and Bhuliā. They have hitherto been classed as dialects of Oṛiyā. They are both clearly forms of Chhattisgarhī. Kalaṅgā and Bhuliā, when written, are written in the Oṛiyā character. Four dialects, which were originally classed as forms of Chhattisgarhī, have been removed from the list. They are Halabī, Bastarī, Bhunjiā, and Sadrī Kōl. An examination of the specimens of Halabī shows that it is, rather, a mixture of Chhattisgarhī, Oṛiyā, and Marāthī, and can most conveniently be considered in connexion with the last-named language. Bastarī and Bhunjiā are only other names of Halabī. On the other hand, Sadrī Kōl, which is only returned from the Bamra State, is a form of Bihārī spoken by aboriginal tribes. It is identical with the Kurmālī sub-dialect of Magahī spoken in the Manbhum District. It is a curious little island of Bihārī in the midst of an Oṛiyā-speaking population.



No information is available as to the number of speakers of Chhattisgarhī in other parts of India. The following is the number of speakers in the country in which it is a vernacular :—

Chhattisgarhī spoken at home	3,301,780
„ in the neighbouring Orīyā States	34,095
Surgujia	384,546
Broken Dialects	34,922
TOTAL	<u>3,755,343</u>

So far as I know, Chhattisgarhī has no literature. As elsewhere in India, itinerant bards have a repertoire of songs and stories which they recite when called on. Several of these have been published by Mr. Hīrālāl Kāvīyōpādhyāya in the grammar mentioned below.

AUTHORITY—

HĪRĀLĀL KĀVYŌPĀDHYĀYA—*A Grammar of the Dialect of Ohhattisgarh in the Central Provinces written in Hindi by Mr. Hīrālāl Kāvīyōpādhyāya, translated and edited by George A. Grierson, Esq., O.S. Journal of the Asiatic Society of Bengal, Vol. lix, 1890, Pt. 1, pp. 1 and 101. Separate Reprint, Calcutta, 1890.*

The usual phonetic rules of Eastern Hindī regarding the shortening of the antepenultimate vowel apply to Chhattisgarhī, and need not be repeated here.

The forms that strike a stranger, who is familiar only with the pure Eastern Hindī of Oudh, are, the sign of the Dative-Accusative which is often *lā* even in the Accusative, and the plural termination *man*, which may be compared with the Orīyā *mānē*. It is believed that the following sketch of Chhattisgarhī grammar will be found to contain all that is necessary for the understanding of the specimens given on the subsequent pages.

CHHATTISGARHĪ SKELETON GRAMMAR.

1.—**NOUNS.**—Plural formed by adding *man* (often omitted). Thus *manukh*, a man, *manukh-man*, men. *Sab*, *sabō*, *sabbō*, *jamā*, or *jamāā*, may also be prefixed, with or without *man*. Thus, *jamā putō-man*, the daughters-in-law. An old form of the plural ends in *an*. Thus *baīlā*, a bullock; plur. *baīlan*.

Har is added to a noun to give definiteness. Thus, *gar*, a neck; *gar-har*, the neck.

In Declension,—The following postpositions are added to the noun, which remains unchanged. *Kā*, to (also denotes accusative); *lā*, for (also denotes accusative); *bar*, for; *lē*, *sē*, by, from; *ke*, of; *mā*, in. The *ke* of the genitive does not change. Example, *laīkā*, a boy; *laīkā-kā*, to a boy; *laīkā-ke*, of a boy; *laīkā-man-ke*, of boys. We sometimes find an instrumental in *an*, as in *bhūkhān*, by hunger. *Tadbhava* adjectives in *ā*, form the feminine in *ī*, e.g. *chhoṭā kā bābū*, a little boy; *chhoṭī kī nōnī*, a little girl. This rule is, however, very arbitrarily followed. Other adjectives do not change for gender.

II.—PRONOUNS.

	I.	Thou.	Your Honour.	Self.	This.	That, he.
Sing.						
Nom.	<i>mā, maī.</i>	<i>lē, taī.</i>	<i>tu, tuh.</i>	<i>apan.</i>	<i>yē, iyā.</i>	<i>wō.</i>
Obl.	<i>mō, mōr.</i>	<i>lō, lōr.</i>	<i>tuh, tuhār.</i>	<i>apan.</i>	<i>yē, yē-kar.</i>	<i>wō, wō-kar.</i>
Gen.	<i>mōr.</i>	<i>lōr.</i>	<i>tuhār.</i>	<i>apan.</i>	<i>yē-ke, yē-kar.</i>	<i>wō-ke, wō-kar.</i>
Plur.						
Nom.	<i>ham, ham-man.</i>	<i>tum, tum-man.</i>	<i>tuh-man.</i>	<i>apan apan.</i>	<i>in, yē-man.</i>	<i>un, wō-man.</i>
Obl.	<i>ham, hamār.</i>	<i>tumh, tumhār.</i>	<i>tuh-man</i>	<i>apan apan.</i>	<i>in, inh.</i>	<i>un, unh.</i>
Gen.	<i>hamār.</i>	<i>tumhār.</i>	<i>tuhār-man.</i>	<i>apan apan.</i>	<i>{ inh-ke. inh-kar.</i>	<i>unh-ke. unh-kar.</i>

	Who.	That.	Who?	What?	Any one, some one.	Anything, something.
Sing.						
Nom.	<i>jē, jōn, jaūn.</i>	<i>tē, tōn, taūn.</i>	<i>kōn, kaūn.</i>	<i>kā, kāye.</i>	<i>kōnō, kaūno.</i>	<i>kuchhū.</i>
Obl.	<i>jē, jōn, jaūn.</i>	<i>tē, tōn, taūn.</i>	<i>kā, kōn, kaūn.</i>	<i>kāhe, kāye, kā.</i>	<i>kōnō, etc.</i>	<i>kuchhū.</i>
Gen.	<i>jē-kar.</i>	<i>tē-kar.</i>	<i>kā-kar, kōn-ke, etc.</i>	<i>kāhe-ke.</i>	<i>kōnō-ke, etc.</i>	<i>kuchhū-ke.</i>
Plur.						
Nom.	<i>jīn, jē-man, etc.</i>	<i>tīn, tē-man, etc.</i>	<i>kōn-man, etc.</i>	<i>kā-kā.</i>	<i>kōnō-kōnō.</i>	<i>kuchhū-kuchhū.</i>
Obl.	<i>jīn, jīnh.</i>	<i>tīn, tīnh.</i>	<i>kōn-man, etc.</i>	<i>kāhe-kāhe.</i>	<i>and so on.</i>	<i>and so on.</i>
Gen.	<i>{ jīnh-ke. jīnh-kar.</i>	<i>tīnh-ke. tīnh-kar.</i>	<i>kōn-man-ke, etc. ...</i>	<i>kāhe-kāhe-ke. ...</i>	<i>... ...</i>	<i>... ...</i>

The Mutual Reflexive Pronoun is *āpus* or *āpusī*, each other. Declined regularly.

II.—VERBS.—A. Auxiliary Verbs and Verbs Substantive.

	I am, etc. (a) Vulgar.		(b) Polite.		I was, etc.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hawāū.</i>	<i>hawān.</i>	<i>haū, āw.</i>	<i>han.</i>	<i>rahēc, rahyaū.</i>	<i>rahen.</i>
2	<i>hawās.</i>	<i>hawān.</i>	<i>has.</i>	<i>haw.</i>	<i>{ rahē. rahes, rahos.</i>	<i>{ rahew.</i>
3	<i>hawai.</i>	<i>hawāī.</i>	<i>hai, ay.</i>	<i>haī.</i>	<i>rahis, rahai, rahay.</i>	<i>rahin, rahaī; rahāy.</i>

B.—The Finite Verb.—*General Remarks.*—There is no difference between the conjugation of Transitive and of Intransitive Verbs. The Construction of the Past Tense is always Active, not Passive.

Infinitives, or Verbal Nouns ;—(1) *dēkh*, seeing ; obl. *dēkhe* ; (2) *dēkhan* ; (3) *dēkhab*, to see.

Participles.—*Pres.*, *dēkhat*, *dekh'tē*, seeing ; *Past*, *dēkhe*, seen ; *Conjunctive*, *dēkh-ke*, having seen.

	<i>Present Conjunctive</i> , (If) I see, etc.		<i>Imperative</i> , See thou, etc.		<i>Future</i> , I shall see, etc.			
	Sing.	Plur.	Sing.	Plur.	(a) <i>Vulgar</i> .		(b) <i>Polite</i> .	
					Sing.	Plur.	Sing.	Plur.
1	<i>dēkhaũ</i>	<i>dēkhan.</i>	.....	<i>dēkhī.</i>	<i>dekh'hũ</i>	<i>dēkh'bō.</i> <i>dēkh'bōn.</i>	<i>dekhīhaũ</i>	<i>dēkhīhan.</i> <i>dēkhab.</i>
2	<i>dēkhas</i>	<i>dēkhan.</i>	<i>dēkh</i> <i>dēkhē</i>	<i>dēkhau</i> (Hon., <i>dēkhī</i>). <i>dēkhā.</i>	<i>dekh'bē</i> <i>dekhībē</i>	<i>dēkh'hū.</i>	<i>dēkh'bē</i> <i>dēkhībē</i>	<i>dēkhīhan.</i>
3	<i>dēkhai</i> <i>dēkhay</i>	<i>dēkhaĩ.</i> <i>dēkhāy.</i>	<i>dēkhē</i>	<i>dēkhaĩ.</i>	<i>dekh'hī</i>	<i>dekh'hē.</i>	<i>dēkhīhai</i> <i>dēkhī</i>	<i>dēkhīhaĩ.</i>

<i>Past</i> , I saw, etc.			<i>Past Conditional</i> , (If) I had seen, etc.		
	Sing.	Plur.		Sing.	Plur.
1	<i>dēkhēw</i> , <i>dēkhyaũ</i> ¹	<i>dēkhen.</i>		<i>dekh'tēw</i> , ² <i>dekh'tyaũ</i>	<i>dēkh'ten.</i>
2	<i>dēkhē</i> <i>dēkhes</i>	<i>dēkhew.</i>		<i>dēkh'tē</i> <i>dēkh'tes</i>	<i>dēkh'tew.</i>
3	<i>dekhis</i>	<i>dēkhin.</i>		<i>dekh'tis</i>	<i>dēkh'tin.</i>

¹ The word *hai* is often added to this tense without changing the meaning, though this properly forms a Perfect.

² Or *dēkhītēw* and so throughout.

Present Definite, I am seeing, etc. (a) *Vulgar*, *dēkhat-hawaũ* ; (b) *Polite*, *dēkhat-haũ*. Sometimes contracted to *dekh'thaũ*.

Imperfect, I was seeing, etc., *dēkhat-rahēw*.

Perfect, I have seen, etc. ; (a) *Vulgar*, *dēkhe-hawaũ* ; (b) *Polite*, *dēkhe-haũ*, or formed by adding *hawai* to the past throughout. Thus, *dēkhēw-hawai*, I have seen.

Pluperfect, I had seen, etc., *dēkhe-rahēw*.

C.—Vocalic Roots.—*Maṛān*, to place ; *Pres. Conj.*, (1) *maṛāũ* or *maṛāw*, (2) *maṛās* or *maṛāwas*, and so on ; *Future*, (1) *maṛāhaũ*, (2) *maṛābē*, etc. ; *Past*, *maṛāyēw* ; *Pres. Part.*, *maṛāt*.

Jhapōn, to add to ; *Pres. Conj.*, (1) *jhapōaũ*, (2) *jhapōs* or *jhapōwas*, etc. ; *Future*, *jhapōhaũ* ; *Past*, *jhapōyēw* ; *Pres. Part.*, *jhapōt*.

So for other verbs.

D.—Irregular Verbs.

Infinitive.

hon, to become.

jān, to go.

karan, to do.

dēn, to give.

lēn, to take.

Irregular Past Participle.

hāye or *bhaye* ; *Conjunctive Participle*, *bhay*.

gaye, *gay*, or *gaye*, is used to mean, 'he went.'

kare, *kiye*, or *kihe*.

diye, or *dihe*.

liye or *lihe*.

E.—Passive Voice.—Formed by conjugating *Past Part.* with *jān*. Thus *dēkhe gayēw*, I was seen.

F.—Causals, as in Standard Hindī.

IV. PARTICLES.—The syllables *ē*, *ch*, *ēch* suffixed to a word mean 'even' and *ē*, *ch*, and *hū*, also. Thus *dū-ē-ch-kū* even to the mother ; *tō-ēch*, thine also.

AWADHĪ.

The first specimen of the Awadhī dialect is a version of the Parable of the Prodigal Son which Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī has been kind enough to prepare for me. It is not in the Awadhī of the present day, but is in the dialect used by the poet Malik Muḥammad Jaisī in his famous epic known as the Padumāwatī or Padmāvatī, which was written in the year 1540, in the reign of the Emperor Shēr Shāh. The present translation is also written in verse, and is in the identical metre used by Malik Muḥammad. Although a metrical version, it is very fairly literal. Here and there some sentences and expletive words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month Phālguna, in the Vikrama Sambat year 1955, that is to say, Friday, the 17th March, 1899.

Although the language of the specimen is so antiquated, it will be found to differ little from that illustrated in the preceding grammar. It should be remembered that in verse a final *a*, and the half-pronounced *a* in the middle of a word are both fully pronounced, and are hence written in full in the transcription. Thus *bālaka*, not *bālak*; *luḥapana*, not *luḥpan*.

[No. 1.]

INDO-ARYAN FAMILY. 19913. MEDIANTE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, 1899.)

चौपाई ।

केहु पुरुखाहि दुइ बालक अहे । तिन्ह-महँ छोट बाप सउँ कहँ ॥
 धन-महँ बाप मोर जो भागा । सो मोहिँ देहु (न टारिअ बागा) ॥
 तब वह तिन्हहिँ बाँटि धन दण्ड । बहुत न दिन बीतेउ (अस भण्ड) ॥
 सब किछु छोट एक ठाँ करि-के । दूर देस चलि गा सब हरि-के ॥
 बितवत दिन लुचपन-महँ (भाई) । सो आपन धन दण्ड उडाई ॥
 जब सो सब उडाइ धन दण्ड । तब ओहि देस काल बड परेज ॥
 होइ भिखारि सो (घर घर जाई । ताहि देस सब जन-पहँ धाई) ॥
 लागेउ रहन एक घर-माँही । जो अपने खितन्ह-महँ ताही ॥

दोहा ।

भेजेउ (मन-महँ करि मया) सुअर चरावन काजु ।
जेहि छीमिन्ह-के खात-हे सुअर तिन्हहिँ सउँ (आजु) ॥१॥

चउपाई ।

चाहेउ भरन पेठ सो (भाई) । केहु नहिँ ताहि देइ किछु जाई ॥
तब ओहि चेत भणउ अउ कहई । मोरे बाप घर बहुतइ अहई ॥
रोटी बहुत मजूर अघाहीं । तऊ तहाँ बहुतइ बचि जाहीं ॥
अउ मइँ मरउँ भूख-सउँ यहवाँ । मइँ उठि जाब बाप घर तहवाँ ॥
अउ ओहि कहब कि तुम्हरहि आगे । दइउ बिरोधि पाप किअ (जागे) ॥
पूत तुम्हार कहावन जोगू । अहउँ न मइँ फिरि (करहु न सोगू) ॥
अपने घर मजूर जो (देखिअ) । ता-महँ एक सरिस मोहिँ लेखिअ ॥
यह गुनि मन सो बाप ठिग चला । पइ सो रहेउ दूर दुरबला ॥

दोहा ।

देखि बाप ओहि ता-कर मया कौन्ह अउ धाय ।
ओहि-सउँ गर लपटाप्रज चूमेउ ओहि (सुख पाय) ॥२॥

चउपाई ।

ओहि सउँ पूत कहेउ पितु (मानिअ) । दइउ बिरोधि पाप (मन आनिअ) ॥
तुम्हरे सउँह किप्रउँ बहु घोरा । जोग न पूत कहावन तोरा ॥
पइ हँकारि दासन्ह-महँ केही । कहेउ बाप पहिरावहु एही ॥
सब-से नौक जे कापर बनहीं । हाथन्ह मुँदरौ पायँन पनहीं ॥
अउ हम जेवँहिँ करहिँ अनंदा । (हुलसि दरहिँ बिछुरन दुख दंदा) ॥
बार मोर यह मरि फिरि जिप्रज । नसट होइ फिरि (बिधि बस) मिलेज ॥
अस कहि वेइ दोउ हुलसन लागे । (सब दुख भगे सकल सुख जागे) ॥
अस सुख जग पावइ सब कोई । जस वेइ पाए सब दुख धोई ॥

दोहा ।

ता-कर जेठरा पूत जो अहा खेत बिच (आजु) ।
आवत घर ठिग जब सुनेउ बाजन नाचन माजु ॥३॥

चौपाई ।

एक हँकारि सेवकन्ह-माहीं । अपने ढिग पूँछेउ का आहीं ॥
 सो ओहि कहेउ तुम्हारहि भाई । आपुन तुम्ह पितु नौक जेवाई ॥
 पापुन ताहि नौक अउ सुभरा । (कुसल खेम लखि हुलसेउ हिअरा) ॥
 सुनि रिसाइ घर जान न चहा । पितु बहराइ मनावइ कहा ॥
 जतर दण्ड बाप-कहँ सोई । प्रतनक बरस जो सेवा जोई ॥
 अगिआँ, एक तुम्हार न टारेउँ । तऊ कबहुँ मेमना ना धारेउँ ॥
 लेइ जो मौत संग भोगतेउँ भोगा । (सुख पउतेउँ दरि सब दुख रोगा) ॥
 पइ यह पूत पतुरिआ-गामी । धन उडाइ फूँकेउ तुम्ह सामी ॥

दोहा ।

सो जइसइ आपुन घरे तइसइ तीवन मौठ ।
 (रुचि रुचि सउँ) सिम्हवाणऊ (अति परेम सउँ डौठ) ॥४॥

चउपाई ।

ता-सउँ बाप कहेउ तब बाता । पूत मोरे संग तुम्ह (सुख-दाता) ॥
 नित-ही अहउ सो जो किछु मोरा । कहउँ (भाउ-सति) सब सो तोरा ॥
 पइ हुलसब हरखब (प्रहि बेरा) । हइ पद जो तोर भाई (हेरा) ॥
 यह हा मरा जिण्ड फिरि (भाई) । नसट अहा फिरि मिलेउ सो (आई) ॥
 वा । {अहा हेराय मिला फिरि (आई)} ॥
 नसट-पूत कइ कथा सोहाई । मौत ग्रिअरसन अगिआँ पाई ॥
 भाखा ठैठ जइस हइ गाई । महमद पदुमावति-महँ (भाई) ॥
 तेहि अनुहारि सुधाकर लिखेऊ । मौत ग्रिअरसन जस किछु सिखेऊ ॥
 हउँ पंडितन्ह-सन बिनती करजँ । टूट मेरावहु मइ पाँ परजँ ॥

दोहा ।

उनइस सइ पचपन अहे बिकरम संबत-मान ।
 फागुन सुदि-छठ सुक लिखेउ राम रूप धरि ध्यान ॥५॥

[No. I.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

IN AWADHĪ VERSE.

TRANSLITERATION AND TRANSLATION.

(Mahāmahāpādhyāya Paṇḍit Sudhākara Dvirēdī, 1899.)

CHAÜPĀI.

Kōhu purukhahi dui bālaka áhē;
A-certain man-to two sons were;
 Tinha-mahā chhōṭa bāpa-saũ káhē.
Them-among the-younger father-to said.
 ‘Dhana-mahā, bāpa, mōra jō bhāgā;
 ‘*Property-in, father, my what share;*
 Sō mohī dēhu; (na ṭāria bāgā).’
That to-me give; (do-not turn the-reins).’
 Taba waha tinhañ bāñi dhana daeū;
Then he to-them dividing property gave;
 Bahuta na dina bīcu (asa bhaeñ).
Many not days passed (so it-happened).
 Saba kiehhu chhōṭa ēka-ṭhāñ kari-kē;
All things the-younger in-one-place making;
 Dūra dēsa chali-gā saba hari-kē.
Far country-to went-away all taking.
 Bitawata dina luchapana-mahā, (bhāñ);
Passing days debauchery-in, (O brother);
 Sō āpana dhana daeū-udāñ.
He his-own property squandered.
 Jaba sō saba udāñ-dhana-daeū;
When he all property-squandered;
 Taba ohi dēsa kāla bara pareū.
Then that country-in famine great fell.
 Hoi bhikhāri sō (ghara-ghara jāñ;
Becoming a-beggar he (from-house-to-house having-gone);
 Tāhi dēsa saba jana-pahāñ dhāñ).
That country-of all men-near ran).
 Lāgeu rahana ēka ghara-māññi;
He-began to-live one(-man-of) house-in;

Jō apanē khētanha-mahā tāhī
His own fields-in him

DŌHĀ.

Bhējeu (mana-mahā kari mayā,
Sent (mind-in doing pity),
 suara charāwana-kāju;
swine feeding-business-(on);
 Jehi chhīminha-kē khāta-hē,
What husks eating-were,
 suara tinhahī-saī (āju)
the-swine those-very-with (to-day)

CHAŪPĀĪ.

Chāheu bharana pēṭa sō, (bhāī);
Wished to-fill the-belly he, (O brother);
 Kechu nahī tāhi dēi kichhu jāī.
Any-body not him used-to-give anything going.
 Taba ohi chēta bhaeu aū kahaī;
Then to-him senses became and he-says;
 'Mōre bāpa ghara bahutaī ahaī.
' My father-of house-at much is.
 Rōṭī bahuta majūra aghāhī;
Bread many labourers are-satiated;
 Taū tahā bahutaī bachi jāhī.
Even-then there much becoming-over-and-above remains.
 Au maī maraū bhūkha-saī yahawā;
And I die hunger-from here;
 Maī uṭhi jāba bāpa ghara tahawā.
I arising will-go father house-to there.
 Au ohi kahaba ki, "tumharahi āgē;
And him will-say that, " thee-even before;
 Daiū birōdhi pāpa kia (jāgō).
God against sins I-did (knowingly).
 Pūta tumhāra kahāwana jōgū
Son thy to-be-called worthy
 Ahaū na maī phiri (karahu na sōgū).
Am not I again (make not sorrow).
 'Apanē ghara majūra jō dēkhia;
Thy-own house-at labourers which you-see;
 'Tā-mahā ōka sarisa mohī lēkhia."'
Them-in one like me regard."

Yaha guni mana so bāpa dhiga chāla ;
This thinking in-his-mind he father near started ;
 Paī sō raheu dūra durabālā,
But he was far-off the-poor-man,

DŌHĀ.

Dēkhi bāpa ohi tā-kara
Seeing father him his
 mayā kīnha au dhāya ;
pity did and running ;
 Ohi-saũ gara lapaṭāeñ,
Him-with neck embraced,
 chūmeu ohi (sukha pāya).
kissed him (pleasure finding).

CHAÜPĀĪ.

Ohi-saũ pūta kaheu, 'pitu mānia ;
Him-to the-son said, 'father believe-me ;
 Daiū birōdhi pāpa (mana-ānia).
God against (my-)sin (call-to-your-mind).
 Tumharē saũha kieũ bahu ghōrā ;
Thee before I-did very heinous(-sin) ;
 Jōga na pūta kahāwana tōra.
Fit not son to-be-called thy.'
 Paī hākāri dāsanha-mahā kēhī ;
But calling servants-in some-one ;
 Kaheu bāpa, 'pahirāwahu ēhī
Said father, 'put-on this-one
 Saba-sē nika je kāpara banahī ;
Good-than all which cloth are-made ;
 Hāthanha mūdārī pāyāna panahī.
Hands-on ring feet-on shoes.
 Aū hama jēwāhī karahī-ananda ;
And (let-) us feast (and) make-rejoicing ;
 (Hulasi darahī bichhurana dukha danda).
(Being-joyous let-us-crush separation-of pain and grief).
 Bāra mōra yaha mari phiri-jieũ ;
Son my this being-dead has-again-come-to-life ;
 Nasata hōi phiri bidhi-basa mileũ.
Lost being again of-God-by-power is-found.'
 Asa kahi wei dou hulasana lāgē ;
So saying they both to-rejoice began ;

(Saba dukha bhagē sakala sukha jāgē.
(All pains fled all pleasure awoke.
 Asa sukha jaga pāwai saba kōi;
So happiness world-in may-get all persons;
 Jasa wei paē saba dukha dhōi).
As they got all pain washing-away).

DŌHA.

Ta-kara jetharā pūta jō,
His elder son who,
 ahā khēta bicha (āju);
was fields in (to-day);
 Awata ghara dhiga jaba suneu
Coming to-house near when he-heard
 bājana nāchana sāju.
music dancing preparation.

CHAŪPĀĪ.

Ēka hākāri sēwakanha-māhī;
One calling servant-among;
 Apanē dhiga pūchheu, 'kā ahī.'
Him near he-asked, 'what are (these).'
 Sō ohi kahau, 'tumbārahi bhāi;
Then he said, 'thy brother;
 Āeu, tumba pitu nika jewāi.
Come, thy father well fed-him.
 Pacu tāhi nika au su-bharā;
Found him well and healthy;
 (Kusala-khōma lakhi hulaseu hiarā).'
(Welfare seeing was-pleased the-heart).'
 Suni risāi ghara jāna na chāha;
Hearing being-angry to-house to-go not he-wished;
 Pitu baharāi manāwai kāha.
Father outside-came appeasing-for said.
 Ūtara daeu bāpa-kahā sōi;
Answer gave father-to he;
 'Etanaka barasa jo sēwā jōi,
'So-many years what service(-did), behold,
 'Agīā ēka tumbāra na tāreū;
Order one thy not I-transgressed;
 Taū kabahū memanā nā dhāreū.
Even-then ever kid not I-got.

Lei jo mīta sāga bhogateu bhōga ;
Getting which friends with might-have-enjoyed pleasure ;
 (Sukha paūteu dari saba dukha-rōga).
(Happiness I-might-have-got crushing-down all pain-and-ill).
 Paī yaha pūta paturīa-gamī ;
But this son harlots-goes-to ;
 Dhana udai phūken tumha, samī,
Fortune wasted burnt thy, O-master,

DŌHĀ.

So jāisai āeu gharē,
That as-even came house-to,
 taisai tiwana mīṭha ;
so-even food sweet ;
 (Ruchi-ruchi-saū) sijhawācū.
(With-great-care) got-you-cooked,
 (ati-parōma-saū dīṭha).'
(extreme-love-with gazing).'

CHAŪPĀĪ.

Ta-saū bāpa kahen taba bātā ;
Him-to the-father said then words ;
 Pūta mōre sāga tumha (sukha-dāta).
'Son me with thou (pleasure-giver).
 Nita-hī ahaū, so jō-kiehhu mōra ;
Always are. therefore whatever mine ;
 Kahaū (bhāu-sati). saba so tora.
I-say (truth-with), all that thine.
 Paī hulasaba harakhaba (ehi hōra) ;
But to-be-joyful to-be-pleased (this time) ;
 Haī pada jō tora bhāi hōra.
Is proper as thy brother I-saw.
 Yaha hā marā jieu phiri (bhāi) ;
This was dead became-alive again (brother) ;
 Nasata aha phiri mileu, so aī.
Lost was again is-found, he came.

or

Ahā horāya milā phiri ai.
Was lost met-us again coming.'
 Nasata pūta-kāi katha sohaī ;
Lost son-of story pleasing ;

Mīta Griarasana agiā pāi.
Friend Grierson-of orders getting.

Bhākhā ṭhēṭha jāisa haī-gai
Language pure as has-sung

Mahamada Padumāwati-mahā, (bhāi),
Muhammad the-Padmāvatī-in, (brother),

Tehi anuhāri Sudhākara likheū ;
That after Sudhākar wrote ;

Mīta Griarasana jasi-kichhu sikheū.
Friend Grierson as taught-me.

Hañ pāḍitanha-sana binatī karañ ;
I Paḍāils-to entreaties make ;

Ṭūṭa merāwahu māi pā-parañ.
Omissions add I full-at-(your)-feet.

DONĀ.

Unaisa-sai pachapana ahe,
1900 55 it-was,

Bikarama sambata māna ;
Vikrama year according-to ;

Phāguna sudi chhattha suka likheu,
Phālguna light-half 6th Friday I-wrote,

Rāma-rūpa dhari-dhyāna.
God's-form calling-to-(my)-mind.

The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folktale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folktale there are several. The postposition of the genitive is *kar* or *ke*, with an oblique form *kē*. It has a feminine form *kāi*, as in *Chittaur-kāi rānī*, the queen of Chittaur, which has an oblique form *kī*, as in *majūr-kī naī* like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in *i* and sometimes in *ī*. Those in *i* do not shorten the antepenultimate vowel, but those in *ī* do. Examples are, *āpanī ākhi*, their own eyes; *aisī larāī*, such a battle; *hamāri gīti*, my song; *ok'ri gaṭai mahai*, on its neck. Possibly the forms in *ī* are oblique.

We may note the two following postpositions, —*kahi*, the sign of the Accusative-Dative, and *mahi*, the sign of the Locative, meaning 'in.'

In verbs, we may note the Imperatives, *jāh*, go; *gaṭeh*, sing; *dihēh*, give; also the forms *kīhēh*, you made; *jān'ihin*, he, honorific, knows; and *dēihin*, they give.

The dialect of the district of Sultanpur closely agrees with that of Fyzabad, and it is unnecessary to give further examples of it.

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

एक मनई-के दुइ बेटव रहिन। ओह-माँ-से लहरा अपन बाप-से कहिस दादा धन-माँ जवन हमार बखरा लागत-होय तवन हम-का दै-द अउर वै आपन धन उन-का बाँट-दिहिन। अउर ढेर दिन नाहीं बीता को लहरा बेटवा सब धन बटोर-के परदेस चला-गय अउर उहाँ आपन धन कुचाल-माँ लुटाय पड़ाय दिहिस। अउर जब समे गँवाय डारिस ओह देस-माँ बड़ा काल पड़-गा। वै बनाय दलिट्र होय-गा। तब वै ओ-ई देस-के एक भल-मनई के पाछे लाग गे। तब वै ओ-का अपने खितन-माँ सूअर चरावै-का पठै-दिहिस। अउर ऊ चाहत-रहा को जवन फोकलाई सूअर खात-रहिन तवने-से आपन पेट भरौ। अउर केऊ ओ-का नाहीं दंत-रहा। तब ओ-का चेत भे को हमरे बाप के कितिक मजूर-के खाय-पी के उबर जात-हे अउर हम भूखन मरित-हे।

हम उठ-कै अपने बाप-के लग जाब अउर उन-से कहब की हे बाप हम दइउ के अउर तोहरे आगे अपराध किहिन अउर हम प्रकरे लायक नाहीं की अब तोहार बेटवा कहाई। अब हम-का अपने मजूर की नाई जान। तब व उठ-कै अपने बाप के लगे गै। मुला जब वै लामेन रहिन तबै ओ-कर बाप ओ-का देखिस अउर दया लाग अउर धाय-के आपन गटई-माँ छपटाय लिहिस अउर चूम लिहिस। अउर बेटवा बाबू-से कहिस की हे दादा हम दइउ के आगे अउर तोहरे हजूर अपराध किहिन अउर अब हम प्रकरे लायक नाहीं बाटी की तोहार बेटवा कहाई। मुला बाप अपने चकरन-से कहिस की भल नौक कपड़ा लै आवा अउर ओ-का पहिराय दिया ओ-के हाथ-माँ मुनरी अउर गोड़े-माँ पनही पहिराय दिया। अउर हम सब जने खाँय अउर खुसी करी। एहि बरे की ई हमार बेटवा मरा रहा अउर फुनि जी ग। ऊ हेरान रहा अउर मिल ग। अउर उन्हन खुसी करै लागे ॥

ओई जून ओ-कर जेठ बेटवा खिते-माँ रहा। अउर जब ऊ आय अउर घर नगचाय गै नाचब गाउब मुनि परा। अपने चकरन-माँ-से प्रकठे-काँ बोलाय-के पूछिस की ई काव आटें। वै ओ-से कहिस की तोहार भाई आय-बाट अउर तोहार बाप नेवता किहिस प्रकरे बरे की ऊ कुसल-छेम-से आय। अउर ऊ रिसिहा होय गा। भीतर जाबै न करै। एहि बरे ओ-कर बाप बाहर आय अउर ओ-का मनाइस। अउर ऊ अपने बाप-का जवाब दिहिस की देखा की बरसन-से हम तोहार सेवा किहेन कहियो तोहार कहा टारैन नाहीं अउर तेह-पर तू कहियो हम-का प्रकठे छेगड़ी-के बच्ची न दिहा की हम अपने मंघन-के साथे खुसी मनाई। मुला जइसे तोहार ई बेटवा आय जे तोहार धन पतुरियन के साथे लील गै ओ-कर नेवता किहा। तब ऊ ओ-से कहिस की बेटा तू हमरे संग हमेसा बाट। जवन कुछ हमार आय तवन तोहरे आय। मुला हम पंच-का खुसी होवै चाही काहे-से ई तोहार भाई मरा रहिन और फुनि जी उठेन अउर हेरान रहा अउर मिल गय ॥

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION, 1898.

Ēk manai-ke dui bet^hwē rahin. Oh-mā-sē lahurā apⁿē
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kahis, 'dādā, dhan-mā jawan hamār bakh^hra lāgat-hōy tawan
father-to said, 'father, property-in which my share may-be that
 ham-kā dai-dā. Aūr wai āpan dhan un-kā bāt^h-dihin. Aūr
me-to give. And he his-own property them-to dividing-gave. And
 dhēr din nāhī bitā kī lahurā bet^hwā sab dhan baṭōr-ke
many days not passed that the-younger son all property collecting
 par^dēs chalā-gay, aūr uhī āpan dhan kuchāl-mā
foreign-land-to went-away, and there his-own fortune evil-conduct-in
 lutāy-parāy-dihis. Aūr jab sammai gāwāy-dāris oh dēs-mā baṛā
squandered. And when all he-had-wasted that country-in great
 kāl par-gā. Wai banāy dalidra hoy-gā. Tab wai ōī dēs-ke
famine fell. He totally poor became. Then he that-very country-of
 ēk bhal-manai-kē pāchhē lāg-gai. Tab wai
one gentleman-of behind became-attached (i.e., became his servant). Then he
 ō-kā apⁿē khētan-mā sūar charāwāī-kā paṭhai-dihis. Aūr ū chāhat-rahā
him his-own fields-in swine feeding-for sent-away. And he wished
 kī, 'jawan phok^hlāī sūar khāt-rahin tawⁿ-sē āpan pēt
that, 'what husks the-swine used-to-eat those-very-with my-own belly
 bharī: ' aūr kēū ō-kā nāhī dēt-rahā. Tab ō-kā
I-may-fill: ' and any-body him-to not used-to-give (anything). Then him-to
 chēt bhai kī, 'ham^rē bāp-kē kitik majūr-kē khāy-
senses became that, 'my father-of how-many day-labourers-of after-eating-
 pī-ke ubar-jāt-hai aūr ham bhūkhan marit-hai. Ham uṭh-kāī
and-drinking (food-)is-saved and I by-hunger am-dying. I arising
 apⁿē bāp-kē lag jāb aūr un-sē kāhab kī, "hē bāp, ham
my-own father-of near will-go and him-to will-say that, "O father, I
 Daū-kē aūr toh^rē āgē ap^rādh kihin, aūr ham ek^rē lāyak nāhī
God-of and thee before sin did, and I this-for fit not-am

kī ab tohār beṭ'wā kahāi; ab, ham-kā ap'nē majūr-kī
that now thy son I-may-be-called; now, me thy-own day-labourers-of
 nāī jān." 'Tab wai uṭh-kāī ap'nē bāp-kē lagē gai. Mulā,
like consider.' 'Then he having-arisen his-own father-of near went. But,
 jab wai lāmen rāhin tabai ō-kar bāp ō-kā dēkhis aūr dayā
when he far-off was then-even his father him saw and pity
 lāg aūr dhāy-ke āpan gataī-mā chhap'tāy-lihis aūr chūm lihis.
seized(-him) and running his-own neck-in enfolded(-him) and kisses took.
 Aūr beṭ'wā bābū-sē kahis kī, 'hē dādā, ham Daīu-kē āgē aūr
And the-son the-father-to said that, 'O father, I God-of before and
 toh'rē hajūrē ap'rādh kihin aūr ab ham ek'rē lāyak nāī bāī
thy presence-in sin did and now I this-for fit not am
 kī tohār beṭ'wā kahāi.' Mulā bāp ap'nē chak'ran-sē
that thy son I-may-be-called.' But the-father his-own servants-to
 kahis kī, 'bhal nik kap'rā lai-āwā, aūr ō-kā pahirāy-diyā; ō-kē
said that, 'very good clothes bring, and him putting-on give; his
 hāth-mā mun'rī, aūr gōrē-mā pan'hī pahirāy-diyā; aūr ham sab janē
hand-on ring, and feet-on shoes putting-on give; and (let-)us all men
 khāy aūr khusī karī; chī-barē kī ī hamār beṭ'wā marā rahā,
eat and merriment make; this-for that this my son dead was,
 aūr phuni jī ga; ū herān rahā, aūr mil ga.' Aūr unhan
and again alive went; he lost was, and found went.' And they
 khusī karāī lāgē.
merriment to-make began.

Ōī jūn ō-kar jēth beṭ'wā khētē-mā rahā. Aūr jab ū
At-that-very time his elder son the-field-in was, And when he
 āy aūr ghar nag'chāy-gai nāchab gāub sunī-parā. Ap'nē chak'ran-
came and house approached dancing singing were-heard. His-own servants-
 mā-sē ek-thē-kā bolāy-ko pūchhis kī, 'ī kāw ātai?' Wai ō-sē
in-from one having-called he-asked that, 'this what is?' He him-to
 kahis kī, 'tohār bhāī āy-bāṭ, aūr tohār bāp new'tā kihis ek'rē
said that, 'thy brother is-come, and thy father feast did this
 barē kī ū kusal-chhēm-sē āy.' Aūr ū risihā hoy-gā. Bhitar jābāī na
for that he safety-with came.' And he angry became. Inside going not
 karai. Ehi barē ō-kar bāp bāhar āy aūr ō-kā manāis. Aūr ū
did. This for his father outside came and him appeased. And he
 ap'nē bāp-kā jawāb dibis kī, 'dēkhā, kī bar'san-sē ham tohār
his-own father-to answer gave that, 'see, that years-from I thy
 sēwā kihēn, kahiyō tohār kahā tūren nāī; aūr tēhū-par
service did, ever-even thy saying I-put-away not; and that-even-on
 tū kahiyō ham-kā ek-thē chhēg'rī-ke bachchō na dihā kī ham
thou ever-even me-to one-even goat-of young-one not gavest that I

ap'nē saṅghin-kē sāthē khusī manāi. Mulā, jaisē tohār i
my-own friends-of with merriment might-celebrate. But, as thy this
 beṭ'wā āy, jē tohār dhan paturian-kē sāthē līl-gai, ō-kar new'tā
son came, who thy fortune harlots-of with devoured, his feast
 kihā.' Tab ū ō-sē kahis kī, 'bēṭā, tū ham'rē saṅg hamēśā
thou-madest.' Then he him-to said that, 'son, thou me with always
 bāt; jawan kuchh hamār āy tawan toh'rai āy; mulā, ham pañch-kā
art; whatever thing mine is that thine-even is; but, we people
 khusī hōwāī chāhī kāhē-sē i tohār bhāī marā rahin, aūr
happy to-be is-proper because this thy brother dead was, and
 phuni jī uṭhen; aūr herān rahā aūr mil gay.'
again having-lived arose; and lost was and found went.'

[No. 3.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN II.

अब हम एक कहिनी कहत-अहो। तीनो-कहै सब केऊ आपन आपन कान धै धै मुनत-जाह। अकब्वर साह बीरबल फैजी औ सम्मिनि लाव लसिकर साथे लै-कै सिकार खेलै बरे चलिन। सिकार उकार तौ कुछ मिलवै न कोन्ह। जेठ-के महीना-महै घामे-के मारे एक-ठौ बड़ाके बरगद-के तरे सब केऊ कहाँइ लागिन। तौ बास्साह कहिन, कि, फैजी कुछ गीतेह। तौ फैजी एस नौक कै गाइन कि बन-भरे-कर सौजा, जैसे, हन्ना, खरहा, सिआर उआर, सब आपनि आपनि आँखि मूँदि मूँदि धियान धै-कै सुनै लागिन कि बनाइ सुधि बुधि बिसरि गै। तौ एक-ठौ हन्ना जौन फैजी-के लगे आपन मुँह किहौं ठाढ़ रहै, ओकरी गटई-महै वै आपनि तसबीह डारि-दिहिन। तौ-धिक गावै-कर धियान तौ छूटि ग, औ सब बने कर रहवैये आपनि आपनि राह लिहिन ॥

जब अकब्वर आने दिन दरबार कै-कै बैठिन तौ फैजी न आइन, काहे-से कि, आन-का बड़ा जर होइ ग-रहै। बीरबल कहिन कि, ए बास्साह फैजी सनाइ-ग-अहै कि हमरो नाँइ आन केउ गवैया नाँही अहै तीने-से न आइन। अउ न अइहै। बास्साह कहिन, कि, आन केऊ गवैया नाँही न। बीरबल कहिन, कहा तौ हम बिरजू बावरा-कहै बोलाइ लै आई। कहिन, जा, बोलाइ लै आवह। तौ बीरबल बिरजू बावरा-कहै लै-आइन। फुनि लागिन बिरजू बावरे गावै। तउ सब बने-कर सौजा गीति सुनि-कै दरबार-महै आइ, वैसै पहिले-की नाँइ सुनै लागिन। तौ ऊ हरिनवाँ जीने-की गटेया-माँ तसबिहिया परी-रहै ठाढ़ रहै। बीरबल तसबिहिया निकासि-कै फैजी-के आगे फेंकि-दिहिन। बिरजू बावरा कहिन, कि, हमार बखान काहे-क किहेह, तानसेन हमहूँ-लै नौक गावै जानथिन। तानसेन बोलवावा गै। दोपक गावै लागिन दिया अपुअै बरिगै। अउ तानसेन-उँ जरि-कै मरिगै। मूल

पहिले तानसेन कहै-रहिन कि जौ हम मरि जाई तौ हमारि लोथि चित्तौर-
गढ़-कौ खंधके-महै चोराइ-कौ धरवाइ दिहेह । अउ मनई-उ ओह पर
सवँजि दिहेह कि जवने कवनउं जन्तु हमारि देह खाइ न पावे । जब चित्तौर-
कौ कमला-रानौ अपन मनो-धू-कौ आरती सावन-कौ पँचिमौ-के दिन करत-कौ
मलार राग गैहै, तौ हम सुनि-कौ जौ उठब ॥

बास्साह वैसै किहिन । जब रानौ गावै लागीं तब तानसेन ताल बजावै
लागिन । ताल सुनि-कौ रानौ जानि-गई कि हमारि गीति तानसेन सुनि-लिहिन ।
तौ-धिक-भर-माँ तानसेन भागिन औ बास्साह-के लगे चला आइन । बास्साह
कहिन कि कमला-कौ गीति सुनै-क चाही । चित्तौर गढ़-पर चढ़ाई किहिन
औ एसि लड़ाई भै कि ब्राह्मण जत्री-कर साढ़े चौहत्तरि मन जनै-क ढेर
होइ-ग-है । उहै ७४॥-क अंक मनई चिट्ठिन-के उप्पर लिखि देखिन कै-कि
जवने-स केऊ केहू-कौ चिट्ठी न खोलै ॥

जव चित्तौर कर राजा जूझि-गै औ ओन-कौ फौद हारि-गइ तब
बास्साह कमला-देवी-कहै कैदि कै-कौ पालकौ-पर चढ़ाइ, अपने महरहि लयाइन
औ हुकुम दिहिन कि बिहान भिनसार दरबार-महै कमला-देवी-कौ गीति सुनै-
क होए । रानौ एक तान पूरा लै-कौ जौ औ राग घौंचीं तौ ओन-कर
जिव खोपड़ाई फोरि-कौ बैकुंठहि चला गा । औ सब सुनवैयें आपन आपन
मँह बाइ-कौ ठावहि रहि-गै ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN-HINDĪ.

AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN II.

Ab ham ek kihinī kahat-ahī. Taunī-kahaī sab-keū āpan āpan
Now I one story am-saying. That-to all-(men) your-own your-own
 kān-dhāī-dhāī sunat-jāh. Akabbar sāh, Bīrbal, Phaijī, au sammini
ears-applying listen. Akbar the-emperor, Bīrbal, Faiṛī, and all
 lāw-lasikar sāthē lāī-kāī, sikār-khēlāī-barē chalin. Sikār-ukār,
followers (and)-troops with having-taken, hunting-for started. Game-etc.,
 tau, kuchhu mil^abāī-na-kīnh. Jēth-kē mahinā-mahaī ghāmē-kē mārē
indeed, anything was-not-found. Jēth-of month-in heat-of on-account
 ek-ṭhī barākāī bar^agadē-kē tarē sab keū chhahāī lāgin. Tau
one-place-in a-big banyan-tree-of under all people shade-(shelter) look. Then
 Bāssāh kahin, ki, 'Phaijī, kuchhu gauteh,' Tau Phaijī ēs nīk-kāī gāin
the-emperor said, that, 'Faiṛī, something sing.' Then Faiṛī, so well sang
 ki ban-bharē-kar saujā, jaisē hannā, khar^abā, siār-uār, sab āpani
that the-forest-whole-of animals, such-as deer, hares, jackals-etc., all their-own
 āpani ākhi mūdi-mūdi dhiyān-dhāī-kāī sunāī lāgin, ki banāī
their-own eyes closing attention-giving to-hear began, so-that entirely
 sudhi-budhi bisari-gai. Tau ek-ṭhī hannā, jaun Phaijī-kē lagē āpan mūh
consciousness lost-was. Then one deer, which Faiṛī-of near its-own face
 kihī ṭhār^ah rahai, ok^arī gataī-mahaī wai āpani tas^abīh dāri-dihin. Tau
putting standing was, its neck-about he his-own rosary threw. In-
 dhik gāwāī-kar dhiyān, tau, chhūṭi-ga, au sab banē-kar
the-meantime singing-of attention, indeed, lost-was, and all forest-of
 rah^awaiyai āpani āpani rāh lihin.
inhabitants their-own their-own way took.

Jab Akabbar ānē din dar^abār kāī-kāī baiṭhin, tau Phaijī na āin,
When Akbar another day court in sat, then Faiṛī not came,
 kāhē-sē ki on-ka barā jar hōi-ga-rahai. Bīrbal kahin ki, 'ē Bāssāh,
because that him-to great fever had-become. Bīrbal said that, 'O emperor,
 Phaijī sanāī-ga-ahaī, ki, "ham^arī nāī ān keū gawaiyā nāhī ahai,"
Faiṛī has-become-proud, that, "me like other any singer not is,"
 taunē-sē na āin. Aū na aīhaī.' Bāssāh kahin ki, 'ān
therefore not he-came. And not he-will-come.' The-emperor said that, 'another

kēū gawaiyā nāhī na ?' Birbal kahin, 'Kahā tau ham Birjū Bāw'rā-
any singer not not ?' Birbal said, ' (If-you-)say then I Birjū Bāw'rā-
 kahaī bolāi lāī-āī.' Kahin, 'jā, bolāi lāī-āwah.' Tau Birbal
to calling bring.' Said(-the-emperor), 'go, calling bring.' Then Birbal
 Birjū Bāw'rā-kahaī lāī-āin. Phuni lāgin Birjū Bāw'rē gāwāī. Tau sab
Birjū Bāw'rā brought. Again began Birjū Bāw'rā to-sing. Then all
 banē-kar sauja giti suni-kāī darbār-mahaī ai, waisai
the-forest-of animals the-song having-heard the-court-into coming, in-the-same-way
 pahilē-kī nāī sunāī lāgin. Tau ū harinwā jānē-kī gataiyā-mā
before-of like to-hear began. Then that deer which-of neck-around
 tasbihiyā parī-rahai, thāph-rahai. Birbal tasbihiyā nikāri-kāī Phaijī-kē āgē
the-rosary thrown-was, standing-was. Birbal the-rosary taking-off Faizī-of before
 phēki-dihin. Birjū Bāw'rā kahin ki, 'hamār bakhān kāhē-ka kihē ?
threw-away. Birjū Bāw'rā said that, 'my praise what-for did-you-make ?
 Tān-sēn ham-hū-lāī nīk gāwāī jān'thin.' Tān-sēn bolwāwā-gāī. Dīpak
Tān-sēn me-even-than better to-sing knows.' Tān-sēn called-in-was. Dīpak
 gāwāī lāgin. Diyā apuai hari-gai, aū Tān-sēn-ū jari-kāī
to-sing he-began. The-lump by-itself was-lighted, and Tān-sēn-also being-burnt
 mari-gai. Mūl pahilē Tān-sēn kahē-rahin ki, 'jau ham mari-jāī, tau
died. But beforehand Tān-sēn said-had that, 'if I die, then
 hamāri lōthi Chittaur-gaṛh-kī khandh'kē-mahaī chorāi-kāī dharwāi-dihē,
my corpse Chittaur-fort-of moat-in secretly cause-to-be-put,
 aū manāi-u oh-par sawāji-dihē, ki jaw'nē-kaw'na-ū jantu hamāri dēh
and men-too it-on put-as-guards, so-that any beast my body
 khāi na pāwai. Jab Chittaur-kāī Kamlā-Rānī ap'nē mansēdhū-kāī
eat not may-be able. When Chittaur-of Kamlā-Rānī her-own husband-of
 ārtī Sāwan-kī pāchimi-kē din karat-kāī, Malār-rāg gaihaī, tau
lamp-lustration Sāwan-of 5th day-of day doing-for, Malār-Rāg will-sing, then
 ham suni-kāī jī uṭhab.'
I hearing alive will-arise.'

Bāssāh waisai kihin. Jab Rānī gāwāī lāgī, tab Tān-sēn
The-emperor the-same did. When the-Queen to-sing began, then Tān-sēn
 tāl-bajāwāī lāgin. Tāl suni-kāī rānī jāni-gāī ki, 'hamāri
time-to-beat began. The-beating-of-time hearing the-Queen knew that, 'my
 giti Tān-sēn suni-lihin.' Tau dhik-bhar-mā Tān-sēn bhāgin au bāssāh-kē
song Tān-sēn heard-has.' In-the-meantime Tān-sēn ran-away and the-emperor-of
 lagē chalā-āin. Bāssāh kahin ki, 'Kamlā-kāī giti sunāī-ka
near came. The-emperor said that, 'Kamlā-of songs hearing-for
 chāhī.' Chittaur-gaṛh-par chaṛhāi kihin, au ēsi larāi bhai
is-necessary.' Chittaur-fort-on attack he-made, and such fight took-place
 ki Brāhman kshatri-kar sūphē-chauhattari man jānē-ka dhēr
that Brāhmins kshatriyas-of half-and-seventy-four maunds sacred-threads-of heap

hōi-ga-hai. Uhai sārḥē-chauhattari-ka aṅk manai chitṭhin-kē uppar
became. The-same half-and-seventy-four-of number men letters-of upon
 likhi-dēthin kāl-ki jaw^anē-sē kēū kēhū-kāl chitṭhī na khōlāī.
write in-order-that which-by anybody anybody's letter not may-open.
 Jab Chittaur-kar Rājā jūjhi-gai au on-kāl phaud hāri-gai, tab
When Chittaur-of king was-slain and his army was-defeated, then
 Bāssāh Kam^alā-Dēvi-kahaī kaidi-kāl-kāl pāl^akī-par chaṛhāi
the-emperor Kamlā-dēvi imprisoned-having-made a-pulankeen-on causing-to-mount
 ap^anē sah^arahi layāin, au hukum dihin ki bihān bhin^asārē
his-own city-to brought-her, and order gave that to-morrow in-the-morning
 dar^abār-mahaī Kam^alā-Dēvi-kāl giti sunāī-ka hōē. Rānī ēk tān-pūrā
court-in Kamlā-dēvi-of song to-be-heard is. The-Queen one a-lute
 lāl-kāl jau Śrī Rāg ghīchī, tau on-kar jiu khop^arāi phōri-kāl
taking as Śrī Rāg she-drew, then her soul (her-)skull bursting
 baikunṭh^a-hi chalā-gā, au sab sun^awaiyai āpan-āpan mūh bāi-kāl
heaven-to went-away, and all hearers their-own mouth wide-opening
 ṭhāw^ahī rahi-gai.
in-their-places remained.

FREE TRANSLATION OF THE FOREGOING.

Now I am going to tell you a story, and everyone must pay attention with all his ears. Once on a day the Emperor Akbar went out hunting with Birbal, Faizī, and all the rest of his retinue. They found nothing to chase, and as it was the hot month of Jēṭh, they rested under the shade of a large banyan tree. As they rested there, the Emperor commanded Faizī to sing something, and he sung so sweetly that all the wild beasts of the forests,—the deer, the hares, the jackals and so forth—came to listen, and stood before him, with their eyes closed in ecstacy, and utterly devoid of consciousness. One deer stood with its face close up to Faizī, and he took off his rosary and threw it round her neck. The action broke the charm, and the animals each took their own way to the forest.

When Akbar sat next day in court Faizī was absent owing to a severe attack of fever; but Birbal said, 'Your Majesty, Faizī has become inflated with pride, and thinks that no one can sing like him. Hence he has not come to court, and will not come again.' Said the Emperor, 'but is there no other singer?' Replied Birbal, 'if Your Majesty gives the order, I can fetch Birjū Baurā.' 'Let him be summoned.' So Birbal fetched Birjū Baurā, and he began to sing. Then all the beasts of the forests came into the court, when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faizī had thrown his rosary, and Birbal took it off her neck, and cast it before him. But Birjū said, 'why are you praising me? Tān-sēn can sing better than even I.' So the Emperor summoned Tān-sēn, and he began to sing the Melody of Illumination.¹ He sang with such fire that all the lamps in the

¹ The *dīpak*, or Illuminator, is the name of a *rāg*, or melody, which is sung at eventide. It is believed that if it is properly sung, the lamps in the room will light themselves. Here, not only was the song followed by its proper effect, but Tān-sēn himself took fire, and was burnt to death.

room lit themselves, and he himself burst into flames and fell down dead. He had, however, warned them beforehand that, should he die, they should lay his corpse secretly in the moat of the fort of Chittaur, and set men to guard it to prevent its being devoured by wild beasts. Then, when Queen Kamlā of Chittaur should lustrate¹ her husband with lamps on the fifth of the month of Sāwan, and should sing the Melody of Mallār, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tān-sēn came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tān-sēn had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamlā sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the brahmanical threads of Brāhmaṇs and Kshattriyas alone, they collected seventy-four and a half maunds.² This very number, 74½, people still write at the head of a letter to prevent anybody opening it.

When the Rājā of Chittaur fell in the battle, and his army was defeated, the Emperor took Queen Kamlā prisoner, and had her carried in a litter to his own city. There he gave the order, that her song would be heard on the following morning in full court. Next morning she appeared, and, taking her lute, raised her voice to the Melody of Prosperity.³ As she did so, her soul burst its way through her skull, and went to heaven, while all her audience remained seated where they were, with their mouths open in astonishment.

Crossing the river Gogra from Fyzabad, we find the Districts of Gonda and Bahraich. The language of these two districts is also Awadhī, and closely resembles that of Fyzabad. It will be sufficient to give one specimen,—a version of the Parable of the Prodigal Son as received from Gonda. In the vernacular character the version is printed in facsimile, in order to illustrate the handwriting,—a sort of mixture of Dēva-nāgarī and Kaithī,—current in the District amongst the educated classes.

The following peculiarities of the dialect may be noticed. The termination *an*, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in *bhūkhan*, by hunger, is here used as a termination of the oblique form, as in the phrase *mārē bhūkhan-kē*, by hunger. Another termination of the oblique is *ē*, as in *khētē-māē*, in the field; *et'nā dinē-sē*, from so many days. The direct masculine termination of the Genitive is sometimes *kāī*, as in *Par'mēsvar-kāī*, of God; *wa-kāī bāp*, his father.

¹ The *Ārti* is a ceremony of waving in a circle before the image of a god a platter containing a five-wicked burning lamp, flour, and incense. Women also do homage to their husbands in the same way. So also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tān-sēn died in the month of Jēṭh, which is in the height of the hot season. Sāwan is two months later, in the middle of the rainy season. The fifth of Sāwan is the date of the festival of the *Nāgas*, or snake-gods. On this festival, which is a women's one, wives perform *ārti* before their husbands, and sing at the same time. The *mallār* is one of the six principal *rāgs*, or modes in Hindū music. It is sung in the rainy season, and is said to be very plaintive.

² An account of Akbar's siege of Chittaur will be found in Chapter X of the Annals of Mēwār in Tod's *Rajasthan*. 'To eternize the memory of this disaster, the numerals 74½ are *tilak* or accursed. Marked on the banker's letter in Rajasthan, it is the strongest of seals, for "the sin of the slaughter of Chittaur" is thereby involved on all who violate a letter under the safeguard of this mysterious number.'

³ The *śrī-rāg*, or Melody of Prosperity, is another of the six principal *rāgs*, or modes, in Hindū music.

For the third personal pronoun, we should note the forms *wa-kā*, to him; *wa-kāi*, his; and the nominative plural *wai*, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique base, an idiom borrowed from the neighbouring Western Bhojpuri. Thus *wa-kārē* is used to mean both 'to him,' and 'him.'

Amongst verbal forms, note *lāg*, he began; *kihaũ-hai*, I have done; and *kīn*, for *kīnh*, I did. Note also the typical Awadhī past tense ending in *ān*, of a verb whose root ends in *ā*, which we meet in the word *nag^ochān*, he approached.

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT GONDA.)

प्रभु मने के दुइ बेरवा हे उंन मां से छोटा के बेरवा
 आपने बाप से कहिस कि हे बाप हम कां जवना
 वयस पुंजै पवन वांछि देखे तो छ आपन पूंजी
 उन का वांछि दितिस - कुछ दिन के पाछे छोटा
 बेरवा सब लै है के परदेस चला गा आवत मांसव
 जागति बेका का मां उड़ा दितिस - जब सब
 फूक चुका तो बरि देस मां बड़ा हुआ पता-तब तो
 भूपन भौ लागे - तब छ बरि देस के एक मन्द के लागे
 छटा सुन्ना नि यावै के व्यापार जेते मां पठस-
 उन्नापन मरे कला बूझा से जवना सुन्ना नि व्यापार हे
 बहुत पुरा से जागे जेता - मुला बूझै के नही हो गता
 जब नको सुधि मै तब कहै लागे कि हमने बाप के वत
 नोकातन कां पाछ कां मिलान है वुन वचि जात है ॥ २

जग में माँ खुश को मारा हों - लावो में उठौं जग
 जगने वाप के लगे चलो जौ बसे कहें कि ते वाप
 में प्रमेश्वर के जौ गोदा गुनहारा हों जौ गोदा
 देखा नातनाले के लाइक नही हों - मोकां जगने
 चक्रान माँ के लगे - उ उठा जग जगने वाप के लगे
 जग। मुँह जब उचलत दूगिराव के वाप वका
 देखि लातीस - तो नक़रे देखि दूगिरा जग
 दूगिरा केगई पकानि के चुमी लातिस - तब देखना
 बोलाकि ते वाप में धामेश्वर के जग जग तो ते
 जग पाप किहों है - जग तोदा पूरा कह्यै
 लाइक नही न - तब वाप जगने चक्रान से कहिस
 कि सव से नक़ वाप लावो जौ प्रकां पसिना जग
 प्रका मुँह पसिना जौ गोले माँ पनही पसिना
 जौ जग सव के उ लाइपीद जौ पुरा मगई
 जाते से कि तंमा इवना मगिना ता फिर से

जीन्ना है- होश्या १२ है फि१ मि० है-औ१ नै सव-
पु१ म० नै वागे-

आ वे० वा ये० मा १२-जव उ० न० न० औ१ व

पु१ ग० च० न० नै वाच १० सु० नि० पा०-५० न० न० वा०

आ गो० ११५ के त० वा० पु० छि० स०- उ० वा० स० नि० न० वा०

गो० न० वा० है न० न० गो० ११ वा० न० वा० नि० हि० स० है

नि० नै ये० न० क० श० व० से न० वा० गो०- ई सु० नि० के उ० वा० न० पु० न०

१० न० न० औ१ व० प० न० मा० ग० ११- न० न० न० वा० न० वा०

औ१ चि० गो० नि० हि० स०- उ० न० वा० नि० हि० स०

नि० न० न० हि० से त० न० गो० ११ न० न० न० न० न० न० न० न०

औ१ न० न० न० गो० ११ के के सेवा०- दू० स० नि० वा० ११

ग० ११ की० न० मु० वा० न० त० न० न० न० न० न० न० न०

के व० च० ग० द० त० नि० न० न० न० स० नि० न० मां स० न०

न० ११ मु० वा० जव गो० ११ उ० वे० वा० न० वा० न०

समुदा-वै जजाति वेडुनिन मां वीचवार्
 सगो न नेवगा कतेउ= गो वाप कहेस कि
 ते वेय गुहनि हमिसा हमनेन साथे ॥१॥ हो
 नो॥ मयन कुछ हमने हे पञ्च गो हो हो
 ईचारा ॥१॥ कि हम सब पुरा मभाई काते से
 कि गोहारा चाय मय ॥१॥ फिर जीन्ना है
 नो॥ हो॥१॥ ॥१॥ फिर मिला है-

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT GONDA.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui beṭ'wā rahē. Un-mā-sē chhot'kā beṭ'wā
One man-of two sons were. Them-in-from the-younger son
 ap'nē bāp-sē kahis ki, 'hē bāp, ham-kā jawan bakh'rā
his-own father-to said that, 'O father, me-to what share
 pahūchai, tawan bāṭi dēw.' Tau u āpan pūji un-kā
may-reach, that having-divided give.' Then he his-own property him-to
 bāṭi dihis. Kuchh din-kē pāchhē chhot'kā beṭ'wā sab
having-divided gave. Some days-of after the-younger son all
 lai-dai-ke par'dēs chalā-gā au huā sab jajāti
having-taken-et-cetera (to)-a-foreign-land went-away and there all fortune
 bēkār kār-mā urāi-dihis. Jab sab phūk-chukā tau
bad deeds-in squandered. When all he-had-burnt (i.e., squandered) then
 wahi dēs-mā barā jhūrā parā. Tab tau bhūkhan marāī
that country-in great dryness fell. Then indeed from-hunger to-die
 lāgē. Tab u wahi dēs-kē ēk manai-kē lagē gā. Ū wa-kā
he-began. Then he that country-of one man-of, near went. He him
 sūari charāwāī-kē khātir khētē-mā pathaīs. Ū āpan pēt
swine feeding for fields-in sent. He his-own belly
 kanā¹ bhūsi-sē jawan sūari khāt-rahē bahut khusī-sē
the-particles-of-grain chaff-with which swine used-to-eat much pleasure-with
 bhari-lēt, mulā wahau kēu nāhī dēt-rahā. Jab wak'rē
would-have-filled, but that-too any-one not used-to-give. When to-him
 sudhi bhai tab kahāī lagā ki, 'ham'rē bāp-kē bahut
senses became then to-say he-began that, 'my father-of many
 nokar'han-kā khayē-kā milat-hai, baruk bachi jāt-hai, au māī
servants-to food-to-eat is-given, and-also saved-(food) is, and I
 mārē bhūkhan-kē marat-haū. Lāō, māī uṭhaū awar ap'nē
owing-to hunger am-dying. Come, I may-arise and my-own
 bāp-kē lagē chalaū aur un-sē kahaū ki, 'hē bāp, māī
father-of near may-go and him-to say that, 'O father, I

¹ When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called 'kanā' and are used for the food of the animals.

Pramēśwar-kāi au tohār gunah-gār haũ, au tohār beṭ'wā kah'wāwāi-kē
God-of and thy sinner am, and thy son to-be-called
 lāyak nahĩ haũ. Mō-kā ap'nē chak'ran-mā kāl lēw." U ūthā
fit not I-am. Me thine-own servants-in having-made take." He arose
 au ap'nē bāp-kē lagē āwā. Mul jab ū bahut dūri rahā wa-kāi
and his-own father-to near came. But when he much distant was his
 bāp wa-kā dēkhi-libhis. Tau wak'rē dēkhi dayā
father him happened-to-see. Then him having-seen compassion
 lāgi au dauri-ke, gatai pakari-ke, chūmi-libhis. Tab
having-seized-(him) and having-run, neck having-held, he-kissed-(him). Then
 beṭaunā bōlā ki, 'hē bāp, māi Par'mēsur-kē āgē au toh'rē āgē
the-son spoke that, 'O father, I God-of before and thee before
 pāp kihaũ-hai, awar tohār pūt kahāwāi lāyak nahĩ-na. Tab bāp
sin have-done and thy son to-be-called fit not-I-am. Then the-father
 ap'nē chak'ran-sē kahis ki, 'sab-sē nīk kap'rā lāo au ē-kā
his-own servants-to said that, 'all-of good clothes bring and this-one
 pahirāo. Au ēk mūdari pahirāo, au gōrē-mā pan'hī pahirāo, aur āo
put-on. And one ring put-on, and feet-on shoes put, and come
 sab-kēū khāi-pī; au khusī manāi. Kāhē-sē-ki hamār
(let)-us-every-one eat-(and)-drink; and joy celebrate. Because-that my
 i beṭ'wā mari gā-rahā, phiri-sē jīā-hai; herāy gā-rahā-hai, phir
this son dead had-been, again alive-has-become; lost had-been, again
 milā hai.' Aur wai sab khusī manāwāi lāgē.
found is.' And they all joy to-celebrate began.

Bar'kū beṭ'wā khētē-mā rahā. Jab ū āwā aur bakh'rī
The-elder son the-field-in was. When he came and the-house
 nag'chān tau nāch-raṅg suni-parā. Ēk nokar'hā-kā goh'rāy-kē
approached then dancing-music became-audible. One servant having-called
 hawāl pūchhis. Ū batāis ki, 'tohār bhāi āwā-hai, tawan tohār bāp
account asked. He said that, 'thy brother has-come, therefore thy father
 new'tā kihis-hai ki wai khēm-kuśal-sē āe-gē.' Ī suni-ke ū
feast has-made because he safety-with came.' This having-heard he
 bahut risihā bhā aur bakh'rī-mā na gā. Tau wa-kāi bāp āwā au
much angry became and house-into not went. Then his father came and
 chiraūrī kihis. Ū jawāb kihis ki, 'et'nā dinē-sē ham tohār
entreaties made. He answer made that, 'so-many days-from I thy
 kām-kāj karit-hai aur kab'hū toh'rē kahē-kē sēwāy dūsari bāt nahĩ
works am-doing and ever-even thy saying-of besides another act not
 kīn, muṭ tū ham-kā kab'hū ēk chheg'rī-kāi bachau na dihai
I-did, but thou me-to ever-even one goat-of young-one-even not gavest
 ki ap'nē saṅghin-mā saukh karit; mulā jab tohār
that my-own companions-among merry I-might-have-made; but when thy

ū beṭ'wā āwā jē samul-lai jajāti beṛinin-mā¹ bil'wāis tau tū
that son came who all-even fortune harlots-among wasted then thou
 new'tā kibeu.² Tau bāp kahis ki, 'hē beṭā, tū hari-hamēsā ham'ren
feast madest.' Then the-father said that, 'O son, thou always me
 sāthē rahat-hau aur jawan-kuchh ham'rē-rahē tawan toh'rē hōy. I
with livest and whatever mine-was that thine is. This
 chāhī rahā ki ham sab khusī manāī kāhē-sē-ki tohār bhāy marā
proper was that we all joy may-celebrate because-that thy brother dead
 rahā, phir jīā hai; aur herāy gā-rahā, phir milā hai.
was, again alive is; and lost was, again found is.'

¹ *Beṛinin*=girls of the Naṭ caste, who prostitute themselves.

² *Kabeu* of the original is a slip of the pen for *kibeu*.

LUCKNOW AND BARABANKI.

The following two specimens come from Lucknow, and illustrate the dialect of the whole of the rural portion of the District, except that of the extreme south on the borders of Unao and Rai Bareilly where the language is slightly different. The language of Lucknow City is, of course, principally Urdū. The specimens as received were written in the Persian character. This not being the genuine local character in which the local dialect is written, I have contented myself with giving the specimens in transliteration only. The first specimen is a version of the Parable of the Prodigal Son, and the second an account of what took place at a village wedding. They may also be taken as a specimen of the dialect spoken in the district of Barabanki.

As we go west through the Awadhī-speaking area, the tendency is to name the dialect Baiswārī, instead of Awadhī. The difference of name, however, hardly connotes any difference of language. To all intents and purposes, the two dialects are the same. The only marked points of difference are that, to the west, there is a preference for making the third person plural of verbs end in *ẽ* or *ã*, instead of *en* or *in*, and that the terminations of the genitive more nearly approach those which we find in more western languages. As we go further west, into districts like Sitapur, we shall find that the dialect, though still Awadhī or Baiswārī, is infected by the neighbouring Kanaujī. All this, however, does not constitute a separate dialect.

The following are the principal points of grammar to which attention may be drawn in the two following specimens.

The letter *ē* often becomes *yā*, as in *yāk* for *ēk*. There is an oblique form of nouns ending in *ē*, as in *yāk janē-kē*, of a man: *barī dūrē-kē muluk-mā*, in a country of great distance. The masculine genitive termination is *kāĩ*, direct, and *kē* oblique. The feminine termination is *kī*, both direct and oblique. In the phrase *nāũ-bāmhan-kāĩ bolāy-kāĩ*, having called a barber (and) a Brāhmaṇ, the first *kāĩ* appears to be used as a sign of the accusative. So also in *be! wā-kāĩ dekh-kāĩ*, having seen the son.

In pronouns, note the form *yā*, this.

In verbs, note the typical western forms *rahai*, he was, and *rahẽ*, they were. In the phrase *maĩ bahut pāp kihin-hai*, I have done many sins, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdū of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.

[No. 5.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, LUCKNOW.)

SPECIMEN I.

Yāk janē-kē dui beṭwā rahē. Sō, chhot^akā beṭwā bāp-sē kahis
One man-of two sons were. Now, the-younger son the-father-to said
 kī, 'mōr hīsā bāṭi dē.' Tab bāp ohi-kā hīsā
that, 'my share having-divided give-me.' Then the-father him-to share
 bāṭi dihis. Kichhu din pāchhē ū sab rupaya lāi-kāi bārī
having-divided gave. Some days after he all rupees taking great
 dūrē-kē muluk-mā nisar-gā. Aur huā āpan rupayā sab kuchāl-mā
distance-of country-into went-out. And there his-own money all evil-conduct-in
 urāy-dihis. Tē pāchhē ohi-kē tirē kuchhū nāhī rahā; aur huā
he-squandered. That after him near anything not remained; and there
 barā jhōrā parāī lāg aur ū banāy tabāh hōe lāg. Tab
great famine to-fall began and he extremely ruined to-be began. Then
 yāk bhal-manāi-kē tirē gā aur ū āpan khētan-mā sūari
one well-to-do-man-of near went and he his-own fields-in swine
 charāwāi-kā nōkar rākhis. Tab ohi-kē jī-mā āwā, 'jaun
feeding-for servant put. Then his mind-into came, 'what
 bok^alā-chohok^alā sūari khāt-hāī wāī pāī tō ham khāī;
husks-et-cetera swine are-eating that if-I-may-get then I may-eat;
 kāhē-sē-kī ohi-kā kuchhu nāhī milat-rahāi. Tē pāchhē ū ap^{nē} man-mā
because him-to anything not was-given. That after he his-own mind-in
 sōchis, kī 'mōrē bāp-kē bahut majūr lāg rahat-hāī sō ab
thought, that 'my father-of many day-labourers engaged remain therefore now
 ham-hū ūṭh-kāī huā jāī aur kahī kī, "māī tōrē hiyā aur
I-too arising there may-go and may-say that, "I thee near and
 Gusaiyā-kē hiyā bahut pāp kihin-hai aur ab aisan nāhī hāū kī tōr
God-of near much sin have-done and now such not am that thy
 beṭwā kahāō. Sō jē-mānē sab majūr tōrē hiyā
son I-may-be-called. Therefore as all the-day-labourers thee near
 lāg hāī ham-hū-kā lagāy lē." I sōch-bichār-kāī bāp tirē
engaged are me-too engaged make." This thinking the-father near

chalā-gā. Bāp-kā ē beṭwā-kāī dūrē-sē dēkh-kāī bahut sōch
he-went-away. The-father-to this son far-off-from seeing much pity
 āwā aur daur-kāī garē-mē lapṭāy-lihis aur bahut chūmis
came and running neck-in (about) enfolded(him) and much kissed(-him)
 chāṭis. Tab beṭwā bōlā kī, 'maī tōrē hiyā' aur Gusaiyā-kē hiyā
licked(-him). Then the-son spoke that, 'I thee near and God-of near
 bahut pāp kihin-hai aur aisan nāhī haū kī phēr tōr beṭwā
much sin have-done and such not am that again thy son
 kahāō.' Eh par bāp āpan majūran-sē kahis, 'kī bhal
I-may-be-called.' This upon the-father his-own day-labourers-to said, 'that good
 bhal kapṛā li-āō aur eh-kā pahirāō; aur eh-kā hāth-mā mūdārī
good clothes bring and this-one put-on; and this-one's hand-on ring
 aur gōrē-mā pan^{hī} pahirāō. Ham khusiālī manāib kī hamār
and feet-on shoes put-on. I joy shall-celebrate that my
 beṭwā mar-kāī jiyā; aur herāy-kāī, phēr milā.' Tab ū khusī
son dying lived; and lost-being, again was-found.' Then he merriment
 karāī lāg.
to-make began.

Bar^{kā} beṭwā keohan-hār-mā rahai. Jab duārē āwā tab gīt
The-elder son fields-in was. When door-to he-came then song
 aur bājā-kāī awāj sunis. Tab yāk nōkar-sē pūchhis kī, 'āj yū
and music-of sound he-heard. Then one servant-from he-asked that, 'to-day this
 kā hai, jaun khusiālī manāī jāt-hai?' Nōkar kahis kī,
what is, owing-to-which joy celebrated is-being?' The-servant said that,
 'Tohār bhāī āwā hai, so tohār bāp cī barē
'thy brother come is, therefore thy father this-very for
 khusiālī kihin hai.' Eh par bar^{kā} beṭwā risān aur
merry-making done has.' This upon the-elder son grew-angry and
 bhitarī nāhī gā. Tab bāp āpai duārē āy-kāī ōhi-kā
inside not went. Then the-father himself in-doorway coming him
 manāyis. Ū bōlā, kī 'maī it^{rē} dīn-sē tohār sēwā kihaū,
appeased. He spoke, that 'I so-many days-since thy service did,
 kab^{hū} ais nā bhā kī ēkō chheg^{rī}-kā bachchau
ever-even so not was that one-even goat-of young-one-even
 dētau kī ap^{nē} anōi-par^{kan}-kā khiwāit aur khusiālī
thou-mightest-have-given-me that my-own friends I-might-have-fed and merriment
 karit; aur jab yū āwā jin sab dhan kas^{bin}-mā
might-have-made; and when this-one came who all fortune harlots-among
 urāy-dihis, tab yū khusiālī manāyin.' Tab bāp bōlā 'hē
squandered, then this rejoicing you-have-celebrated.' Then the-father spoke 'O

bhaiā,¹ taĩ tō mōrē lagē rahai; jaun mōrē tīrē han sō-an
brother, thou, to-be-sure, me near livest; what me with is that-all
 tōr han. Mulā ei sāt khusiālī karab jarūr rahai kī tōr
thine is. But, this moment merriment to-make necessary was because thy
 bhāi mari-kāĩ ab jiyā han; aur herāy-kāĩ phēr milā han.'
brother being-dead now alive is; and being-lost again found is.'

¹ *Bhaiā* is a term of endearment and can be used for any man.

[No. 6.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, LUCKNOW.)

SPECIMEN II.

Yāk gāw-mā yāk lambar-dār-kē nānh-sārī biṭiwā rahai. Jab
One village-in one landlord-of little daughter was. When
 wa-kī umar sōrah sat'rah baris-kē bhaī, wah jūn lambar-dār-kā
her age sixteen seventeen years-of became, that time the-landlord-to
 wah-kē biyāh-kī phikir bāṛhī. Wah beriyā nāū Bāmhan-kāī
her marriage-of anxiety increased. That time barber Brāhmaṇ
 bolāy-kāī laṛik-wā-kā dhūṛhāī paṭhain. Thōrai dinan-mā yāk laṛikā milā.
calling a-boy to-search-for he-sent. A-few days-in one boy was-found.
 Wah-kē sāth biṭiwā-kāī banābant banā, aur Bāmhan pūchhā-gawā,
Him with the-girl-of horoscope agreed, and the-Brāhmaṇ was-consulted,
 aur biyāh-kī taiyārī bhaī. Laṛik-wā-kāī bāp āwā aur lēī
and marriage-of arrangement look-place. The-boy-of father came and taking
 dēī-kē pūchhē bat-kahāw hōāī lāg. Hajār rupaiyā bahut kahē
giving-of after words-saying to-be began. One-thousand rupees much saying
 sunē tai-bhawā. Tab lambar-dār rāji-khusī-sē ghar gē aur
hearing-after was-settled. Then the-landlord pleasure-with house-to went and
 barāt-kāī din badā-gā. Dul'hā-kāī bāp pand'rah hajār
marriage-party-of day was-fixed. The-bridegroom-of father fifteen thousand
 sawāg lāī-kāī baṛī dhūm-dhām-sē dul'hin-kē gharē āwā aur
relatives taking great pomp-and-show-with bride-of in-house came and
 dwāre-chār hōāī lāg. Hōm dachchhinā-kē
the-ceremony-of-the-door to-be-solemnised began. The-fire-sacrifice gift-of
 māgē-mā pandit-sē tak'rār bhaī, lāṭhī chalāī lāg.
demanding-in the-priest-with quarrel took-place, bludgeons to-be-used-freely began.
 Bahut manāī dūnō kait ghāyal bhain. Tab barāt risāy
Many men both sides wounded became. Then marriage-party being-angry
 chali. Wahī samay-mā gāw-kē bhalē-mānus ekatṭhā-hōi-kāī
began-to-go-back. That-very time-in village-of good-men coming-together
 barāt manāy-lāin. Chauthē din biyāh bhawā aur bhāt
marriage-party appeased. The-fourth day marriage took-place and rice
 baṛhār khusī-sē khāin; aur bidā-hōi-kāī ap'nē ghar āin.
great-food pleasure-with they-ate; and having-taken-leave their-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

In a certain village a landlord had a little daughter. When she became sixteen or seventeen years of age, he began to think a good deal about her marriage. So he called a barber and a Brāhman,¹ and sent them off to look for a suitable bridegroom. Very soon they found one. His horoscope agreed with that of the girl, and, after consulting the Brāhmins, preparations were made for the marriage. The bridegroom's father came, and, "after the handsel,"² the discussion as to the amount of the dowry to be paid by the bride's father to the bridegroom's father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his house, right well pleased, and the date was fixed for the arrival of the bridegroom's marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride's house, and they began the ceremony of the greeting at the door.³ The next thing that happened was that there was a quarrel with the priest when he asked for his fee for the greeting sacrifice. Then bludgeons began to be flourished, and a number of men were wounded. The marriage party in a rage got up and began to go away, but just then some decent people of the village interfered and appeased them. Four days afterwards the marriage came off, and in pleasure did they eat the marriage feast.⁴ Then they took their leave and went home.

¹ These are the usual matchmakers.

² This is the ceremony of giving a rupee to the bridegroom's father, or to the boy himself, as a token that business is meant. Among the higher castes it is called *barachekhā dēnā*. In the case of men of the twice-born castes, a rupee or a gold coin is accompanied by a sacred thread.

³ In this ceremony, the bride's father, on the arrival of the marriage party, receives the bridegroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.

⁴ This is the ceremonial dinner which takes place on the evening of the day after the actual marriage-ceremony. The bride's father presents some money to the bridegroom's, and then feeds him and his kith and kin.

The dialect of the south of Lucknow District, on the borders of Unao and Rae Bareli, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdū of Lucknow City. There are whole phrases in it, such as *un un-tē kahā*, which are almost pure Urdū, and the use of the Urdū genitive postposition *kā*, is quite common.

We notice the same tendency to spell *ē* as *yā*, which we have found in the neighbouring districts. For 'one,' we have both *ēku* and *yāk*. So also we may quote as examples *par-dyāsai*, to a foreign country; *khyāt*, a field; *dyākhau*, see; and *syāwā*, service. Similarly, here, we have the letter *ō* represented by *wā*, as in *mwār*, my; and *hwāt-hai*, it is becoming. There is also a strong tendency to make a noun singular end in *u*. Thus, *ēku*, one; *jaunu*, what; *as'bābu*, property; *ik-ṭhauru*, in one place; and many others. All these peculiarities are due to the influence of the Kanaui spoken to the West.

Nouns Substantive have an oblique form in *ai* or *ē*, as in *par-dyāsai*, to a foreign country; *bāpai-kē*, of the father; *hāthē-mā*, on the hand.

As regards pronouns, note *mahī-kā*, to me; *mwār*, my, above mentioned; and *kōhū*, anyone. The oblique form of the pronoun of the third person, *ohi*, is always spelled *wohi*. This may be only a variety of spelling.

As regards verbs, the present participle ends in *ti*, as in *karati-haū*, I am doing; *rahati-hau*, you remain; and *rākhati-haī*, they keep. Note the typical western Awadhī forms, *rahai*, he was, and *rahaī*, they were. Note also *āi*, it is; *hwāt-hai*, it is becoming; *dihini*, he, honorific, gave, for *dihin*; and *dīn*, for *dīnh*, he gave.

[No. 7.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

एकु मनई-के दुइ बेटवा रहै। वहि-माँ छोटकवा बेटवा अपने बाप-ते कहिसि कि दादा तुम्हरी गिरस्ती-माँ जौनु हमार हींसा होइ तौनु हम-का बाँटि देउ। तब उन अपनी गिरस्ती-माँ उन-का बाँटि दिहनि। कुछ दिन बीते छोटकये बेटवै सब असबाबु दकठौरु कै-कै परद्यासै चला गा औरु हुँवाँ पहुँचि-कै आपन चीज-बस्तु लुचपन-माँ उड़ाइ दिहिसि। औरु जब सब दाम चुकि-गे तब वोहि देस-माँ बड़ा भूरा परा औ वही गरीबु होइ लाग। तौ हुँवै एकु जिमोदार-के हियाँ गा नौकरी कै लिहिसि। तब वोहिँ वोहि-का अपने ख्यातन-माँ सोरी चरावै-का पठइसि। औ वोहि-का मनु रहै कि सोरी-कौ-खाई बूसी-ते आपन पेटु भरि लेई मुदा वही ना वोहि-का कोहूँ दीन। तब सुधि-कै-कै कहिसि कि बहुति मँजूर तौ हमरे बापै-के हियाँ खाय-कै औरु कुछ बचाइ राखति-है औ मै हियाँ उपासु करति-हौं। अब मै हियाँ-ते चला जाउँ अपने बाप-के लगे अटौं औ उन-ते कहौं कि दादा मै तुम्हार औ राम-का गुनही हौं औ अब मै येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौं। महिँ-का अपनी मँजूरौ-माँ लगाइ-लेउ। फिरि हुँवाँ-ते चलि-कै अपने बाप-के हियाँ आवा। जब घर नगिच्यान तब वोहि-के बाप वोहि-का पहिले-हे दीख औ देखते खुस होइ-कै दौरा मारे मया के कपड्याय लिहिसि। तब बेटवा बाप-ते चरौरी कहिसि कि दादा मै राम का औ तुम्हार गुनही हौं अब येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौं। मुदौ बाप अपने चकरन-ते कहिसि कि नौकि २ कपरा ल्यावो औ येहि-का पहिराय-देउ। औ मुँदरी हाथे-माँ औ पनहीं पाँये-माँ पहिराय-देउ। औ सब मनई नेउता खाइनि औ खुस भे कि म्वार बेटवा मरि-कै फिरि जिया औ हेराइ-कै फिरि मिला। औ सब मनई खुसी करै लागि ॥

वोहि बेरिया वोहि-का बड़कवा बेटवा ख्यात-माँ रहै। जब वोहु लौटि-कै घर-के नगौचे आवा तब नाचै गावै-कै हाँक सुनिसि। तब याक चाकर-का बोलाइ-कै पूँछिसि कि येहु का ह्वात है। तब वोहि वोहिँ-ते कहा तुम्हारि

भाय आवा-है । उन-के खैर-सल्लाह आये-ते तुम्हरे बाप नाचु-रंगु किहिसि-है । वोहु बहुते रिसान । घर-के भितरै न जात-रहै । येतरे-माँ वोहि-का बापु घर-ते निकरि आवा औ मनावै लाग । वोहिँ बाप-ते कहिसि कि द्याखौ येतरे दिन-ते तुम्हारि स्यावा करिति-हौँ औ कबौँ तुम्हार कहा नहौँ टारा । तौने-उ-पर तुम कबौँ हम-का एकु छेगरो-का बच्ची ना दिह्यौ कि अपने व्यौहारिन-के साथ खुसौ करित । मुदौ जब-ते तुम्हार येहु बेटवा आवा जौने आपन चीज बस्तु छिनारा-माँ उड़ाइ दिहिसि तौने-माँ तुम उन-के बरे बड़ी खुसौ किह्यौ । उन उन-ते कहा कि बच्चा तुम तौ रोजुइ हमरे-लगे रहति-हौ । जौनि चीज बस्तु हमरे है तौनि तुम्हरि-हौ आइ । हम पंचन-का चहौ कि खुसौ करौ काहे-ते कि तुम्हार भाइ मरि-कै जिया-है औ हेराय-कौ फिरि मिला है ॥

[No. 7.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

TRANSLITERATION AND TRANSLATION.

Ēku manai-kē dui beṭ'wā rahaĩ. Wahi-mā̃ ohhoṭ'kawā beṭ'wā ap'nē
One man-of two sons were. Them-in the-younger son his-own
 bāp-tē kahisi ki, 'dādā, tumh'rī girastī-mā̃ jaunu hamār hīsā
father-to said that, 'father, thy fortune-in what my share
 hōi taunu ham-kā bāṭi dēu.' Tab un ap'nī giristī-mā̃
may-be that me-to having-divided give.' Then he his-own fortune-in
 un-kā bāṭi dihini. Kuchh din bitē ohhoṭ'kayē beṭ'waĩ sab
him-to share gave. Some days having-passed the-younger son all
 as'bābu ik-ṭhauru kāl-kāl par-dyāsai chalā-gā, auru hūwā̃
property one-place-in having-made a-foreign-country-to went-away, and there
 pahūchi-kāl āpan chij-bastu luch'pan-mā̃ urāi-dihisi. Auru jab sab
reaching his-own things wickedness-in squandered. And when every
 dām chuki-gē tab wohi dēs-mā̃ barā jhūrā parā au wahau garibu
farthing was-spent then that country-in great dryness fell and he-too poor
 hōi lāg. Tau hūwaĩ ēku jimīdār-kē hiyā̃ gā nauk'rī kāl-lihis.
to-be began. Then there one landholder-of near he-went service he-took.
 Tab wōhī wohi-kā ap'nē khyātan-mā̃ sōrī charāwāĩ-kā paṭhaĩsi. Au
Then he him his-own fields-in swine feeding-for sent. And
 wohi-kā manu rahai ki sōrī-kī khāi būsī-tē āpan pēṭu bhari-lēi
his desire was that swine-of eaten husks-with my-own stomach I-may-fill,
 mudā wahau nā wohi-kā kōhū dīn. Tab sudhi-kāl-kāl kahisi ki,
but that-even not him-to anybody gave. Then recollecting he-said that,
 bahuti mājūr tau ham'rē bāpai-kē hiyā̃ khāy-kāl auru kuchh
many labourers surely my father-of near having-eaten and something
 bachāi rākh'ti-haĩ, au māĩ hiyā̃ upāsu karati-haũ. Ab māĩ
having-saved keep, and I here fasting am-doing. Now I
 hiyā̃-tē chalā-jāũ ap'nē bāp-kē lagē aṭaũ au un-tē kahaũ ki,
here-from may-go my-own father-of near may-walk and him-to I-may-say that,
 "dādā, māĩ tumhār au Rām-kā gun'hī haũ; au ab māĩ yehi-tanā-kā
"father, I thy and God-of sinner am; and now I this-like
 nāhin ki tumhār beṭ'wā bājaũ. Mahī-kā ap'nī mājūrī-mā̃
not-am that thy son I-may-be-called. Me thy-own labourers-in

lagāi-lēu." ' Phiri hūwā-tē chali-kāī ap'nē bāp-kē hiyā āwā. Jab
engage.'' *Again there-from going his-own father-of near he-came. When*
 ghar nagichyān tab wohi-kē bāp wohi-kā pahilē-hē dikh au
house he-approached then his father him beforehand saw and
 dekh'tai khus hōi-kāī daurā, mārē-mayā-kē
immediately-on-seeing pleased having-become ran, owing-to-love
 ohhap'tyāy-lihisi. Tab beṭ'wā bāp-tē cherauri kihisi ki, 'dādā,
he-embraced-him. Then the-son the-father-to entreaties made that, 'father,
 maī Rām-kā au tumhār gun'hī haū. Ab yehi-tanā-kā nāhin ki
I God-of and thy sinner am. Now this-like not-am that
 tumhār beṭ'wā bājaū.' Mudau bāp ap'nē chak'ran-tē kahisi
thy son I-may-be-called.' But the-father his-own servants-to said
 ki, 'nīki nīki kap'rā lyāwō au yehi-kā pahirāy-dēu; au mūd'ri
that, 'good good clothes bring and this-one-to put; and a-ring
 hāthē-mā au pan'hī pāyē-mā pahirāy-dēu. Au sab manāi neutā khāini
hand-in and shoes feet-on put. And (let-)all men feast eat
 au khus bhē, ki mwār beṭ'wā mari-kāī phiri jiyā; au
and pleased become, that my son having-been-dead again lived; and
 herāi-kāī phiri milā.' Au sab manāi khusi karāī lāgi.
being-lost again has-been-found.' And all men merriment to-make began.

Wohi beriyā wohi-kā bar'kawā beṭ'wā khyāt-mā rahai. Jab wohu
(At-)that time his elder son the-field-in was. When he
 lauṭi-kāī ghar-kē nagichē āwā tab nāchāī gāwāī-kāī hāk sunisi. Tab
returning house-of near came then dancing singing-of sound he-heard. Then
 yāk chūkar-kā bolāi-kāī pūchhisi ki, 'yehu kā hwāt-hai?' Tab
one servant having-called he-asked that, 'this what is-being-done?' Then
 wohi wōhī-tē kahā, 'tumbāri bhāy āwā-hai. Un-kē khair-sallāh āye-tē
he him-to said, 'thy brother is-come. His with-safety coming-from
 tumh'rē bāp nāchu raṅgu kihisi-hai.' Wohu bahutai risān. Ghar-kē
thy father dancing music has-made.' He much grew-angry. House-of
 bhitarai na jāt-rahai. Yet'rē-mā wohi-kā bāpu ghar-tē nikari-āwā
inside not going-was. In-the-meantime his father house-from came-out,
 au manāwāī lāg. Wōhī bāp-tē kahisi ki, 'dyākhau,
and to-appease(-him) began. He the-father-to said that, 'see,
 yet'rē din-tē tumbāri syāwā kariti-haī, au kabaū tumhār kahā
so-many days-from thy service I-am-doing, and ever-even thy saying
 nahī tārā; taunē-u-par tum kabaū ham-kā ēku ohheg'ri-kā
not I-transgressed; that-even-on thou ever-even me one goat-of
 bachchau' nā dihyau ki ap'nē byauhārin-kē sāth khusi-karit.
young-one-even not gave that my-own friends-of with I-might-have-made-merry.
 Mudau jab-tē tumhār yehu beṭ'wā āwā jaunō āpan ohij-bastu
But since thy this son came who his-own fortune

chhinārā-mā̃ urāi-dihisi, taunē-mā̃ tum un-kē barē barī khusī kihyau.
debauchery-in wasted, that-on thou him-of for great merriment madest.
 Un un-tē kahā ki, 'bachchā, tum tau rōjui ham'rē lagē rahati-hau;
He him-to said that, 'son, thou surely daily me near livest;
 jauni chij-bastu ham'rē hai tauni tumhari-hī āi. Ham pañchan-kā chahī
what property me-with is that thine-indeed is. Us all-to it-is-proper
 ki khusī kari kahē-tē-ki tumhār bhāi mari-kāī
that merriment we-may-make because-that thy brother having-been-dead
 jiyā-hai; au herāy-kāī phiri milā-hai.'
lived-has; and having-been-lost again been-found-has.'

PARTABGARH.

In the east and centre of the District of Partabgarh, the language is Awadhī, but is somewhat corrupted, owing to the proximity of the Western Bhojpuri spoken in East Jaunpur. The ensuing specimens may also be taken as examples of the dialect of the western portion of that district. The following points may be noted.

The specimens contain several examples of the redundant form of nouns, which ends in *annā*, as in *beṭannā*, a son; *bapaunā*, a father. The third person singular of the past tense of transitive verbs often ends in *isi* instead of *is*, as in *kihisi*, he did, instead of *kihis*. We also find examples of the past tense in *ān* of verbs whose roots end in *ā*, as in *dayān*, he felt compassion; *risiān*, he was angry.

The suffix of the genitive masculine is often *kāĩ*, as in *dādā-kāĩ majūr*, servants of my father; *dayū-kāĩ nagich*, near God, and many others. Nouns ending in consonants have an oblique form in *ē*, as in *hāthē-māĩ*, on the hand; *gharē-māĩ*, in the house and many others. Note the form *tuhaĩ*, to you. The third person plural of verbs often ends in *ē*, instead of in *en*. Thus, we find *rahē*, instead of *rahen*, they were. The following forms which are not given in the grammar may also be noted; *bechabyā*, will you sell? *ham jāwā chāhit ahaĩ*, we want to go.

[No. 8.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN I.

कौनों मनई-के दुइ बेटवा रहिन औ उन-माँ-से लहुरवा अपने बाप-से कहिस दादा हो माल-टाल-माँ-से जवन हीसा हमार निकसै तवन हम-का दे द्या। तौ बाप आपन रिजिक उन-माँ बाँट दिहिस। औ कछु दिन बीते लहुरका बेटवा आपन माल-टाल जोरि-कै दूरै परदेसै निकसि गवा औ हुँआँ कुचाली-माँ आपन पूँजी गँवाइ दिहिस। औ जब ज सर-बस उड़ाइ दिहिस हुँआँ एक बड़ा भूरा पड़ा औ ज दिक होइ लाग। तौ ज वहि देस-के एक मनई-से जाइ मेल किहिस। ज मनई वहि-का अपने खेतवन-माँ सूअरि चरावै बरे पठै दिहिस। औ ज खुसी-से उहै चोकरे-से जौने-का सूअरि खात-रहिन आपन पेट पालत। औ कोज वहि-का कछु देत-न-रहा। औ जब ज आपे-माँ आवा तौ कहिस हमरे दादा-के कतिक मजूर नौकी तरह खात पिअत अहै औ हम भूखन मरत अहौ।

मैं उठिहौँ औ दादा-पास अपने जेहौँ औ उन-से जादू-कौ कहिहौँ दादा मैं दयू-कौ औ तोहरे नगीच कसूर किहे-अहौँ औ अब तोहार बेटवा कहवावै लाइक नाहीं॥अही । हम-का अपन एक मजूर कौ नाई बनवा । औ ज उठा औ अपने बाप-के लगे आवा । मुला बेटौना दूरे अबहीं रहवै कौन कि वहि-कौ बाप वहि-का देख लिहिसि औ दयान औ दीड़ा औ वहि-से गरे मिला औ चुम्मा लिहिसि । तौ बेटवा वहि-से कहिसि दादा हम दयू-कर औ तोहरे नगीच कसूर किहे-अही औ तोहार बेटवा कहवावै लाइक नाहीं अब रहा-अही । मुला बपौना अपने चकरन-से कहिसि निकौ उढ़ना लै आवा औ वहि-का पहिरावा । एक मुँद्री हाथे-माँ औ पनहीं गोड़े-माँ पहिरावौ औ हम-का खाए औ मौज करै देखा । काहे-से कि मोर ई बेटौना मुआ रहा अब जी उठा-अहै । ज हेराइ गवा रहा औ मिला-अहै । औ वे मौज करै लागे ॥

अबहीं वहि-कौ जेठरवा बेटवा खेते-माँ रहा । औ जैसिन ज आवा औ घरे नेकचान नाचै गावै-कौ अवाज सुनिस । औ ज चकरन-माँ-से एक-का गुहराइस औ पूछिस कि ई काउ अहै । तौ चकरवा वहि-से कहिसि तोहार भैकरा आवा-अहै औ तोहार दादा खिआवा किहौ-अहै काहे-ते कि ज वहि-का कुसल-छेम-ते पाइस । औ ज रिसिआन औ भितराँ जात-न-रहा । इहि-पर वहि-कर बपौना निकसि आवा औ चरौरी किहिसि । औ ज दादा-से अपने जबाब-माँ कहिसि देखा तौ राजू कि हमै तोहार सेवा करत केतना बरिस बीता औ कबहूँ तोहार कहा न टारा । औ ओह-पर तूँ हम-का कबहूँ एकौ हेलवान न दिहा कि हम अपने गोंडअन-माँ मौज करित । मुला जैसिन तोहार ई बेटवा आवा जौन तोहार रोजी पतुरयन-माँ खाइ लिहिसि तूँ ओकरे मुद्दे जलसा किछा । तौ बपौना वहि-से कहिस बेटवा तैं तौ सदा हमरे साथे रहतै अहिसि । औ जौन हमरे अहै तौन तोहारै अहै । हम-काँ खुसी करब पदे रहा औ मौज करब काहे-से कि तोहार ई भैकरा मुआ रहा औ फुनि जी उठा अहै । औ हेरान रहा फुनि मिला अहै ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaunō manāi-kē dui beṭwā rahin. Au un-mā-sē lahurwā
A-certain man-of two sons were. And them-in-from the-younger
 ap'nō bāp-sē kahis, 'dādā hō, māl-tāl-mā-sē jawan hisā hamār
his-own father-to said, 'father O, the-property-in-from what share my
 nik'sai tawan ham-kā dai-dyā.' Tau bāp āpan rijik
may-come-out that me-to give-away.' Then the-father his-own livelihood
 ūn-mā bāt-dihis. Au kachhu din bītē lahurkā beṭwā āpan
them-among divided. And some days passed the-younger son his-own
 māl-tāl jōri-kāi dūrai par'dēsai nikasi-gawā au hūñ
property-etc. collecting a-distant foreign-country-to went-out and there
 kuchālī-mā āpan pūji gāwāi-dihis. Au jab ū sarbas urāi-dihis,
evil-conduct-in his-own fortune wasted. And when he all squandered
 hūñ ēk barā jhūrā parā au ū dik-hōi lāg. Tau ū
there one great famine fell and he to-be-troubled began. Then he
 wahi dēs-kē ēk manāi-sē jāi mēl kihis. Ū manāi wahi-kā
that country-of one man-to going union made. That man him
 ap'nō khet'wan-mā sūari charāwāi barē paṭhai dibis. Au ū
his-own fields-in swine feeding for sent away. And he
 khusī-sē uhai chok'rē-sē jaunē-kā sūari khāt-rahin āpan
pleasure-with those-very husks-with which the-swine used-to-eat his-own
 pēṭ pūlat; au kōū wahi-kā kachhu dēt-na-rahā.
stomach would-have-supported; and any-body him any-thing to-give-not-used.
 Au jab ū āpē-mā āwā, tau kahisi, 'ham'rē dādā-kāi
And when he himself-in came, then he-said, 'my father-of
 katik majūr nīkī-tarah khāt piat ahaī, au ham bhūkhan
how-many servants in-a-good-way eating drinking are, and I from-hunger
 marat-ahī. Māi uṭhihaū au dādā pās ap'nō jaihaū au
dying-am. I will-arise and the-father near my-own will-go and
 un-sē jāi-kāi kahibaū, "dādā, māi Dayū-kāi au toh'rē nagich
him-to going I-will-say, "father, I God-of and thee-of near
 kasūr kihē-ahaū, au ab tohār beṭwā kah'wāwāi lāik nāhī
sin done-have, and now thy son to-be called worthy not

ahi. Ham-kā apan ēk majūr-kī nāĩ ban^awā.” Au ū uṭhā
 am. *Me thine-own one servant-of like make.” And he arose*
 au ap^anē bāp-kē lagē āwā. Mulā beṭaunā dūrai ab-hĩ
 and his-own father-of near came. But the-son far-of-even yet
 rah^abāi-kīn, ki wahi-kāi bāp wahi-kā dēkh-lihisi, au dayān, au
 was, that his father him happened-to-see, and took-pity, and
 daurā, au wahi-sē garē milā au chummā lihisi. Tau beṭ^awā
 ran, and him-with by-the-neck met and kisses took. Then the-son
 wabi-sē kahisi, ‘dādā, ham Dayū-kar au toh^arē nagich kasūr
 him-to said, ‘father, I God-of and thee-of near sin
 kihē-ahi, au tohār beṭ^awā kah^awāwāi lāik nūhĩ ab rahā-ahi.’
 done-have, and thy son to-be-called fit not now I-remained-am.’
 Mulā bapaunā ap^anē chak^aran-sē kahisi, ‘nikau uṭh^anā lai-āwā
 But the-father his-own servants-to said, ‘the-good wrapper bring
 au wahi-kā pahirāwā. Ēk mūdri hāthē-mā au pan^ahi gōrō-mā
 and that-one-on put. One ring hand-on and shoes feet-on
 pahirāwau, au ham-kā khāo au mauj-karāi dēn; kāhē-sē ki
 put, and us to-eat and merriment-to-make let; because that
 mōr i beṭaunā muā rahā, ab jī uṭhā-ahai; ū horāi
 my this son dead was, now alive arisen-is; he lost
 gawā-rahā, au milā-ahai.’ Au wai mauj karāi lagē.
 had-gone, and found-is.’ And they merry to-make began.

Ab-hĩ wahi-kāi jēthar^awā beṭ^awā khētē-mā rahā; au jaisin ū
 Now his elder son field-in was; and as-even he
 āwā au gharē nek^achān nāchāi gāwāi-kāi awāj sunis; au ū
 came and house approached dancing singing-of sound he-heard; and he
 chak^aran-mā-sē ēk-kū guh^arāis au pūchhis ki, ‘i kāu ahai?’
 servants-in-from one called and asked that, ‘this what is?’

Tau chakar^awā wahi-sē kahisi, ‘tohār bhāik^arā āwā-ahai, au tohār
 Then the-servant him-to said, ‘thy brother come-is, and (by-)thy
 dādā khiāwā kihī-ahaĩ, kāhē-tē ki ū wahi-kā kusal-chhēm-tē pāis.
 father feast been-made-has, because that he him safety-welfare-with found.

Au ū risiān au bhit^arā jāt-na-rahā. lhi-par wahi-kar
 And he grew-angry and inside going-not-was. This-upon his
 bapaunā nikasi-āwā au chaurāi kihisi. Au ū dādā-sē ap^anē
 father came-out and entreaties made. And he the-father-to his-own
 jabāb-mā kahis, ‘Dēkhā, tau, rājū, ki hamai tohār sēwā karat
 answer-in said, ‘See, verily, sir, that to-me thy service doing
 ket^anā baris bitā au kab-hũ tohār kahā na tārā;
 how-many years passed and ever-even thy words not (I-)transgressed;
 au ohū-par tũ ham-kā kab-hũ ēkau hel^awān na dihā,
 and that-even-on thou me-to ever-even one-even kid not gavest,

ki ham ap'nē gōian-mā̃ mauj karit. Mulā, jaisin
that I my-own friends-among rejoicing might-have-made. But, as-even
 tohār ī beṭ'wā āwā, jaun tohār rōjī patur'yan-mā̃ khāi-libisi,
thy this son came, who thy livelihood harlots-among ate-up,
 tū ok'rē muddē jal'sā kihyā.' 'Tau bapaunā wahi-sē kahis,
thou him for a-feast did.' Then the-father him-to said,
 'beṭ'wā, taī tau sadā ham'rē sāthē rah'tai-ahasi au jaun
'son, thou verily always me with living-indeed-art and what
 ham'rē ahai taun tohārai ahai. Ham-kā̃ khusī karab padē
mine is that thine-indeed is. Us-to merriment to-make proper
 rahā au mauj karab, kāhē-sē ki tohār ī bhāik'rā muā
was and rejoicing to-make, because that thy this brother dead
 rahā au phuni jī uthā-ahai; au herān rahā phuni milā ahai.'
was, and again alive arisen-is; and lost was again found is.'

[No. 9.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

(AWADHI DIALECT.)

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN II.

एक अहीर-के घरे-माँ चार मनई लरिका सास पतोह और बाप रहत रहे । मुला चाखू बहिर रहे । बेटीना एक दिन खेते-माँ हर जोतत-रहा औ ओही ओरी-से दुई राही चला-आवत-रहे । वे बेटीना-से गुहराद-कै पूछिन कि हम रामनगर-का जावा चाहित-अहे कौनी डगर-से जाई । तौ ज अहिरवा जानिस कि हमरे बरधवन-का पूछत अहे कि बेचव्या औ गोह-राद-कै कहिस कि बरधवन-का हम न बेचवै । यहि पर रस्ता-गीरे गुह-राद-कै कहिन कि हम-का बैल न चाही-रह्या जौ जानत हुआ तौ लखाइ द्या । तौ ज जानिस कि सौ रुपैया बरधवन-कै लगावत अहे । औ गुह-रादस कि राजू सौ रुपैया काव जौ दुयू सौ देल्यो तबहूँ हम आपन बरध-वन तुहें न देइत । ककुक बेर-माँ ओह-कै महतारी रोटी वहि-के बरे लौई । रुखा खाती बेरा बेटीना बोला माई हो आज दुइ मनई बरधवन-कै सौ रुपैया देत-रहे । मुला हम कहा कि दुई सौ-का हम न देवै । सौ रुपैया कौन चीज आटै । महतया बोलौ कि हाँ बच्चा हम-हूँ जानित-है कि सागे-माँ लोन आज सेवाइ हुइ गवा अहे । मुला जौन कुइ होइ तनौ तुनौ ऐसिन खाइ ल्या । लौट-कै जब घरे आइ तौ पतोहिया-से कहिम कि लोन सागे-माँ अस सेवाइ-कै दिहे कि बेटीना-से रोटी नाहीं खाइ-गै । तौ ज कहिस कि बासन दै-कै मै मिठाई कब लिछी-रहा । दादा जौन दुआरे-पर बैठ-रहत-हँ चला तिन-से हजुराद देई । दूनौ भगरत भगरत जौ दुआरे-पर आई तौ पतोहिया ससुर-से बोलौ कि क-हो तूँ हमै बासन दै-कै मिठाई लेत कब देखे रह्या । तौ ससुरवा बोला कि गोरू चरावै तौ तूँ जा औ लाठौ हम-से पूछव्या ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk ahīr-kō gharē-mā chār manai, larikā, sās, patōh,
One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law
 aur bāp, rahat-rahē. Mulā chāryū bahir rahē. Betaunā ēk din
and father, living-were. But all the-four deaf were. The-son one day
 khētē-mā har-jōtat-rahā au ohī ōrī-sē dui rāhī chalā-āwat-
the-field-in ploughing-was and that side-from two wayfarers coming-
 rahē. Wai betaunā-sō guh^rāi-kāi pūchhin ki, 'ham Rāmⁿagar-kā jāwā
were. They the-son-to calling-out asked that, 'we Rāmⁿagar-to to-go
 chāhit-ahai. Kaunī dagar-sē jāi ?' Tau ū ahir^wā jānis ki,
wish. Which way-by should we-go ?' Then that cowherd knew, that,
 'ham^rē bar^dhawan-kā pūchhat-ahai ki, "bech^bbyā ?" Au goh^rāi-kāi
'my oxen-about they-are-asking that, "will-you-sell ?" And calling-out
 kahis ki, 'bar^dhawan-kā ham na bech^bbai.' Yahi-par rastā-gīrai
said that, 'the-oxen I not will-sell.' This-on the-wayfarers
 guh^rāi-kāi kahin ki, 'ham-kā bail na chāhī-rahya, jau jānat-huā tau
calling-out said that, 'us-to oxen not required-were, if you-know then
 lakhāi-dyā.' Tau ū jānis ki, 'sau rupaiyā bar^dhawan-kāi
show-us-the-way.' Then he supposed that, 'a-hundred rupees oxen-of
 lagāwat-ahai,' au guh^rāis ki, 'rājū, sau rupaiyā kāw ; jau
price-they-are-fixing,' and called-out that, 'sirs, a-hundred rupees what ; if
 duyū-sau dētyō tab-hū ham āpan bar^dhawan tuhai na
two-even-hundred were-you-giving then-even I my-own oxen to-you not
 dēit.' Kachhuk bē^r-mā oh-kāi mah^tārī rōṭī wahi-kē barē lauī.
I-would-give.' Some time-in his mother bread him for brought.
 Rutya khātī-bērā betaunā bōlū, 'māi hō, āj dui manai
The-bread at-the-time-of-eating the-son spoke, 'mother O, to-day two men
 bar^dhawan-kāi sau rupaiyā dēt-rahē, mulā ham kahā ki, "dui
oxen-of . hundred rupees giving-were, but I said that, "two
 sau-kā ham na dēbai. Sau rupaiyā kaun chij ātai."'
hundred-for I not will-give. A hundred rupees what thing is.''

Mah^taryā bōlī ki, 'hā, bachohā, ham-hū jānit-hai ki sāgē-mā
The-mother spoke that, 'yes, boy, I-too know that vegetable-in
 lōn āj sewāi hui-gawā ahai, mulā jaun-kuchh
salt to-day too-much (lit. one-and-a-quarter) happened-to-be is, but what-ever
 hōi tanī-tunī aisin khāi-lyā.' Lauṭ-kāi jab gharō āi tau
be little-little so eat.' Returning when to-house she-came then
 patohiyā-sē kahis ki, 'lōn sāgē-mā as sewāi-
the-daughter-in-law-to she-said that, 'salt vegetable-into so excessive-
 kāi dihē ki betaunā-sō roṭī nāhī khāi-gai.' Tau ū
having-made thou-gavest that the-son-by bread not was-eaten.' Then she
 kahis ki, 'bāsan dār-kāi māi mithāi kab lihyō-rahā? Dādā jaun
said that, 'utensils giving I sweets when had-I-taken? The-elder who
 duārē-par baiṭh-rahāt-hāi, chalā, tin-sē hajurāi-dēi.' Dūnau
the-door-at sitting-remains, go, him-with I-will-get-it-borne-out.' Both
 jhag^rrat jhag^rrat jau duārē-par āi tō patohiyā
quarrelling quarrelling when the-door-at came, then the-daughter-in-law
 sasur-sē bōlī ki, 'ka-hō, tū hamaī bāsan dār-kāi mithāi
the-father-in-law-to spoke that, 'well, you me utensils giving sweet
 lōt kab dēkhē-rahā?' Tau sasur^{wā} bōlā ki, 'Gōru charāwāi
taking when saw?' Then the-father-in-law spoke that, 'cattle to-feed
 tau tū jā, au lāṭhī ham-sē pūchh^hhyā?'
to-be-sure thou goest, and stick me-from wilt-thou-ask?'

FREE TRANSLATION OF THE FOREGOING.

In a cowherd's house there lived four persons, the son, the mother-in-law, the daughter-in-law, and the father, all of whom were deaf. While the son was one day ploughing in his field there passed by that way two travellers. They called to the young fellow and said, 'we want to go to Rāmnaṅgar. What road should we take?' The cowherd thought that they were enquiring about his bullocks and wanted to know if he would sell them; so he called out to them, 'my oxen are not for sale.' To this they replied, 'we don't want your bullocks, but show us the way if you know it.' He thought that they were offering him a hundred rupees for them, so he replied, 'what are a hundred rupees? I would not give them for two hundred.'

After a while his mother brought his midday meal, and while he was eating it the boy said to her, 'two men offered me a hundred rupees for the bullocks to-day, but I told them that I would not sell them for two hundred, not to say one hundred.' The mother replied 'yes, my boy, I know there is too much salt in the vegetables to-day, but make the best of it, and take as much as you can of it.'

When she came back to the house, she said to the daughter-in-law, 'you put so much salt in the vegetables that my son could not eat his meal.' The daughter-in-law replied, 'when did I buy sweetmeats in exchange for cooking pots? Come, I shall have my words borne out by my father-in-law, who always sits in the door-way of the house.' So the

two of them, scolding each other the while, went to the house door-way, where the daughter-in-law said, 'O father-in-law, when did you see me taking sweetmeats in exchange for cooking-pots?' He replied, 'it's your business to graze the cattle, why are you asking me for the stick?'

The dialect of the west of Partabgarh District differs somewhat from that of the east, and approaches more nearly that of Rae Bareilly. Two specimens are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel *ē*, we often find *yā*, as in *yāk* for *ēk*, one; *dyās* for *dēs*, a country; *dyākh lihīs*, he saw, and others. Nouns have an oblique form in *ai*, as in *pur-dēsai*, in a foreign country; *luchchai-mē*, in debauchery; *khētai*, in the field. There is an oblique genitive in *kērē*, as in *manai-kērē*, of a man; *dyās-kērē*, of the country; *dayū-kērē ag'wā*, before God; *bāp-kērē-lagē*, near the father.

Among pronouns, note *yū tohār bhāi*, this thy brother; *wā-kē-pāchhē*, after that, which looks like a Western Hindī form; *wāhi pāin-haī*, he has got him.

In the verbs note *rahē*, they were; forms like *kaheśi* as well as *kahisi*, for the third person singular past of transitive verbs; and second persons plural like *dīnhyā*, thou gavest, and *kīhyā*, thou madest.

The language of the north of the district in Patti Pargana, closely resembles that of the west. It is somewhat mixed with the idiom of Sultanpur and Fyzabad. It is unnecessary to give specimens of it. The Eastern Hindī of Partabgarh may therefore be said to be spoken by the following number of people:—

Eastern Sub-dialect	.	.	.	.	.	.	.	.	587,500
Western Sub-dialect,—									
West of District	.	.	.	.	.	.	.	51,000	
Pargana Patti	.	.	.	.	.	.	.	271,500	
								<u>322,500</u>	
								<u>910,000</u>	

The dialect of the east of the district has been returned as Pūrbī. If we confine this name to Western Bhojpuri, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpuri, but, like that of the west and north, is clearly a form of Awadhī.

[No. 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

याक मनई-कीरे दुइ बेटवा रहें । उन-माँ-ते कोटका बेटौना अपने बाप-ते कहिसि काका जदात-माँ-ते जौन हींसा हमार होत-होइ हमरे हवाले कै द्या । तौ बाप आपन धन उन-माँ बाँट दिहिस । वा-के ककुक दिना पाछे कोटका लरिकौना आपन संपति बटोर लीन्हिस औ दूरि परदेसे कौनों मुलुक-का चला गवा औ तहवाँ लुचै-माँ आपन सब धन उड़ाइ दीन्हिस । औ वहि-कै सब उड़ाइ दीन्हे उपरान्त वहि द्यास-माँ बड़ा काल परा औ ज कंगाल होइ लाग । तौ ज जाइ-कै वहि द्यास-कीरे याक रहीस-से मिला । तौन वहि-का खेतवन-माँ सुअरी चरावै बदे पठइस । औ ज अनन्द-से उहै छेकल-वन-ते जौन सुअरी खात-रही आपन पेट पलतै । मुला कोज वहि-का देतै न रहा । औ ज तौ समझा कि हमरे काका-कीरे अनेकन मजूर भरौ भाँत खात पीअत बाटेँ औ हम उपवासन मरित है । अब-हिनेँ मैं उठिहौँ औ अपने काका तीरे जाइ-कै कहिहौँ दाज मैं द्यूँ कीरे औ तुम्हरे अगवाँ कसूर कीन्हे हौँ औ तोहार लरिका कहावै जोग नाहीं रह्योँ । औ अब हमें अपने याक मजूर-की तना राख-ल्या । औ ज उठा औ आपन बाप-कीरे लगे आवा । मुला लरिकावा जबै दूरिन रहा वहि-कर बाप वहि-का द्याख लिहिस मयान औ दौर-कै वहि-सँ गरे लगाइ मिला औ चुम्बिस । तौ लरिकौना कहिसि काका हम द्यूँ-कीरे औ तोहरे लगाँ कसूरबन्द अही औ अब तोहार लरिका बाजै जोग्य नाहीं रहें । बाप चकरन-ते बोला बढ्याँ बस्त्र निकास लै आवौ औ लरिकावा-का पहिरावौ याक मुन्द्री हाथे-माँ औ जूँता ग्वाड़े-माँ पहिरावौ । जाहे-ते हम खाईँ औ खुशाली करीँ । काहे-तेँ कि हमार ई लरिकौना मरि गवा रहा अब जिआ अहै । खोआन रहा अबहीं पुन मिला-अहै । औ वै अनन्द करै लागें ॥

अबहीं वहि-कै जेठौना लरिका खेतै गवा-रहै । औ जैसिन ज आवा घरे-के नीरे औ नाचवै औ गौनै-कै सबद सुनाई दीन्ह ज चकरवन-माँ-ते

एक-का गुहाराइस औ पूँछिस डूह-कर कौन मतबल अहै । तौ चकरवा कहिसि तोहार छोटका भाई आवा अहै तोहार बाप पहनई किहिन-है कि वाहि जिअत जागत पाइन-है । तब तौ ज रिखान औ भितराम न पैठत-रहा । कि बपौना आवा औ बिन्ती किहिस । लरिकवा जतर दिहिस कि हमै तौ जेह-का तोहरी सेवा-माँ जानै कतना बरिस बीत गवा औ कबहुँ तोहरे कहै कीरे खिलाफ़ न चला । तूँ कबहुँ याकौ हिलवान तालुक नाही दीन्हा कि अपने व्योहारिन-माँ चैन करित । मुला जबहौ तोहार ई लरिकवा आवा जौन तोहार सब धन कसबिन-माँ उड़ाइ दिहिस तूँ जाफ़त किछा । तौ बाप बोला क बेटवा तूँ तौ हमरे मिले सदीवै रहत-अहा और जौन हमार अहै तवन तुम्हरे अहै । मुला हम-का बाजिब रहा कि खूब खुशाली औ मौज करी कि यू तोहार भाई गुजर गवा-रहा अब जिआ अहे खोइ गा-रहा औ फ़ुन पावा है ॥

[No. 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yāk manai-kērē dui beṭ'wā rahē. Un-mā-tō chhoṭ'kā boṭaunā
One man-of two sons were. Them-in-from the-younger son
 ap'nē bāp-tē kahisi, 'kākā, jadāt-mā-tō jaun hīsā hamār
his-own father-to said, 'father, property-in-from what share mine
 hōt-hōi, ham'rē hawālē-kāi-dyā.' Tau bāp āpan dhan
may-be, to-me give-away.' Then the-father his-own property
 un-mā bāt dihis. Wā-kē kachhuk dinā pāchhē chhoṭ'kā
them-among dividing gave. That-of some days after the-younger
 larikaunā āpan sampati baṭōr-līnhis au dūri par-dēsai
son his-own fortune collecting-took and distant in-a-foreign-land
 kaunaū muluk-kā chalā-gawā. Au tah'wā lucheḥai-mā āpan
a-certain country-to went-away. And there debauchery-in his-own
 sab dhian urāi-dīnhis. Au wahi-kāi sab urāi-dīnhē up'rānt
all property squandered. And that all squandering after
 wahi dyās-mā barā kāl parā au ū kaṅgāl hōi lāg.
that country-in great famine fell and he poor to-be began.
 . Tau ū jāi-kāi wahi dyās-kērē yāk rahīs-sē milā. Tau
Then he going that country-of one inhabitant-with met. He
 wahi-kā khet'wan-mā suarī charāwāi-badē paṭhaīs. Au ū anand-sē
him fields-in swine feeding-for sent. And he pleasure-with
 uhai chhekal'wan-tē, jaun suarī khāt-rahī, āpan pēṭ
those-very husks-with, which swine used-to-eat, his-own belly
 pal'tai, mulā kōū wahi-kā dētai-na-rahā. Au ū tau
would-have-supported, but anybody him-to used-not-to-give. And he then
 sam'jhā ki, 'ham'rē kākā-kērē anēkan majūr bhari-bhāt
remembered that, 'my father-of many day-labourers in-a-good-way
 khāt-piat-bāṭai au ham up'wāsan marit-hai. Ab-hinaī māi
eating-and-drinking-are, and I from-fasts am-dying. Just-now I
 uṭhihaū au ap'nē kākā tīrē jāi-kāi kahihaū, "dāū, māi
will-arise and my-own father near going I-will-say, "father, I

Dayū-kērē au tumh'rē ag'wā kasūr kinhē haū. Au tobār larikā
God-of and thee-of before sin done have. Now thy son
 kahāwāī jōg nāhī rahyō. Au ab hamaī ap'nē yāk
to-be-called worthy not I-remained. And now me thine-own one
 majūr-ki tanā rākh-lyā.' Au ū uṭhā au āpan bāp-kērē lagē
labourer-of like keep.' And he arose and his-own father-of near
 āwā. Mulā larik'wā jabai dūrin rahā wahi-kar bāp wahi-kā
came. But the-son when-even far-off was his father him
 dyākh-lihis, mayān, au daur-kāī wahi-sā garē lagāi
happened-to-see, took-pity, and running him-with on-neck embracing
 milā, au chummis. Tau larikaunā kahesi, 'kākā, ham Dayū-kērē
met, and kissed-him. Then the-son said, 'father, I God-of
 au tōh'rē lagā kasūr-band ahī, au ab tobār larikā bājāī
and thee-of near sinful am, and now thy son to-be-called
 jōgya nāhī rahen.' Bāp chak'ran-tē bōlā, 'barhyā bastra
fit not I-remained.' The-father the-servants-to spoke, 'good clothes
 nikās lāī-āwau au larik'wā-kā pahirāwau; yāk mundri hāthē-mā au
taking-out bring and the-son-on put; one ring hand-on and
 jūtā gwārē-mā pahirāwau; jāhē-tē ham khāī au khusyāī
shoes feet-on put; so-that we may-eat and merriment
 karī: kāhē-tē ki hamār ī larikaunā mari gawā-rahā,
may-make: because that my this son dead had-gone,
 ab jiā-ahai; khoān rahā, ab-hī phun milā-ahai.' Au wai
now he-has-come-to-life; lost was, now again found-is.' And they
 anand karāī lāgē.
merriment to-make began.

Ab-hī wahi-kāī jethaunā larikā khētai gawā-rahai. Au, jaisin ū
Now his elder son in-the-field was-gone. And, when-even he
 āwā gharō-kō nīrē au nāch'bāī au gaunāī-kāī sabad sunāī-dinh;
came house-of near and dancing and music-of sound was-heard;
 ū chakar'wan-mā-tē ēk-kā guh'rāis au pūchhis 'ih-kar kaun mat'bal ahai?
he servants-in-from one called-to and asked 'this-of what meaning is?
 Tau chakar'wā kahisi, 'tohār chhot'kā bhāī āwā-ahai, tōhār
Then the-servant said, 'thy younger brother come-is, thy
 bāp pah'nāī kihin-haī ki wāhi jiat jāgat pāin-haī.'
father feast made-has that him alive quick-with-life he-has-found.'
 Tab tau ū risyān au bhit'rām na paīṭhat-rahā: ki
Then verily he grew-angry and inside not entering-was: that
 bapaunā āwā au binti kihis. Larik'wā ūtar dihis ki, 'hamaī,
the-father came and entreaties made. The-son answer gave that, 'to-me,
 tau, jeh-kā tōh'ri sēwā-mā jānāī kat'nā baris bit-gawā,
verily, whom-to thy service-in I-do-(not-)know how-many years passed,

au kab-hũ toh'rē kahāī-kērē khilāph na chalā ; tũ kab-hũ
and ever-even thy saying-of against not I-went ; thou ever-even
 yākau hil'wān tāluk nāhĩ dīnhyā ki ap'nē byohārin-mā
one-even kid even not gavest that my-own friends-among
 chain-karit. Mulā jab-hĩ tohār ī larik'wā āwā, jaun
I-might-have-made-merry. But as-even thy this son came, who
 tohār sab dhan kas'bin-mā urāi-dihis tũ jāphat kilyā.
thy all fortune harlots-among squandered then a-feast didst-thou-make.'
 Tau bāp bōlā 'ka, beṭ'wā, tũ tau ham'rē. milō sadīwai
Then the-father spoke, 'lo, son, thou verily me with always-even
 rahat-ahā, aur jaun hamār ahai, tawan tumh'rai ahai ; mulā ham-kā
living-art, and what mine is, that thine-even is ; but us-to
 bājib rahā ki khūb khusyālī au mauj karĩ,
proper it-was that well merriment and enjoyment we-might-celebrate,
 ki yū tohār bhāī gujar-gawā-rahā, ab jiā-ahai ;
because this thy brother had-passed-away, now he-has-come-to-life ;
 khōi-gā-rahā, au phun pāwā-hai.
had-been-lost, and again I-have-found-him.'

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN II.

याक घरे-माँ कथा कंही जात-रही । पण्डित जौन कथा कहत रहें सगरे
 गाँव-का न्योतिन-रहै । मुनवैयन-माँ याक अहिरो आवत-रहै । ऊँ कथवा
 सुनतीँ बेरा झावा बहुत करै औ पंडितौ वहि-का प्रेमी जान-कै वहि-का नौकी
 तना बैठावैँ औ खूब खातिर करैँ । याक दिना पंडितौ पूँछिन कि राउत तूँ
 आवत बहुत हौ तुम-का काउ समझ परत-है । तौ अहिरवा औरौ सेवाइ
 गावे लाग औ कहिस कि महाराज मोरे याक भैंस बिआन रही कुछ बगद
 गवा औ ऊँ बहुतै बेराम हूइ-गै औ पड़ौना-का नेकचाइ न देत-रही । तौ
 पड़ौना दिना भर चिच्यान औ साँहीं जूनी मर गा । तौन पंडित वहै को
 नाईँ तु-हूँ दिना भै चुकरत-रहत-हौ । मै-का डेर लागत-है कि कतहूँ तु-हूँ
 न ओकरी नाईँ मर जा ॥

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(WEST PARTABGARH DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Yāk gharē-mā̃ kathā kahī-jāt-rahī. Paṇḍit jāun kathā-
One house-in a-(religious)-story was-being-recited. The-Paṇḍit who was-
 kahat-rahē sag̃rē gāw-kā nyōtin-rahai. Sun^awaiyan-mā̃ yāk ahirau
reciting-the-story all the-village had-invited. The-audience-among one cowherd-too
 āwat-rahai. Ū kath^awā sun^atī-bērā rwāwā bahut karai,
used-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make,
 au paṇḍitau wahi-kā prēmī jān-kāi wahi-kā nikī-
and the-Paṇḍit-too him of-a-religious-turn-of-mind considering him in-a-good-
 tanā baiṭhāwāi au khūb khātir karaī. Yāk dinā paṇḍitau
way used-to-make-to-sit and very-much respect-to-him did. One day the-Paṇḍit
 pūchhin, 'rāut, tī rwāwat bahut-hau, tum-kā kāu samujh-parat-hai?'
asked, 'cowherd, thou weepest much, thee-by anything is-understood?'
 Tau ahir^awā aurau-sewāi rwāwāi lāg; au
Then the-cowherd more-still (literally, one-and-a-quarter) to-weep began; and
 kahis ki, 'Mahārāj, mōrē yāk bhaīs biān-rahī, kuchh bagad-gawā
said that, 'Sir, of-me one buffalo calved-had, something went-wrong
 au ū bahutai bēram hūi-gai, au paraunā-kā nek^achāi na dēt-rahī.
and she much ill became, and the-calf to-go-near-her not allowed.
 'Tau paraunā dinā-bhar chichyān, au sāhī-jūnī mar-gā. Taun, paṇḍit,
Then the-calf the-whole-day lowed, and in-the-evening-time died. So, Paṇḍit,
 wahi-kī nāī tu-hū dinā-bhai chuk^arat-rahāt-hau, māī-kā dēr lāgat-hai
him-of like thou-too the-whole-day lowing-remainest; me-to fear seizes
 kat-hū tu-hū na ok^arī nāī mar-jā.
by-chance thou-too not it like may-die.'

FREE TRANSLATION OF THE FOREGOING.

A Paṇḍit was once reciting a religious story¹ in his house, to which he had invited the whole village. Amongst his audience was a cowherd, who always wept throughout the whole of each day's recital. The Paṇḍit, much flattered by the effect of his

¹ These religious recitations go on from day to day, and sometimes last for weeks.

declamations, began to consider him a man of a truly religious turn of mind, and used to honour him by inviting him to sit in one of the best seats.

One day the Pandit asked him, 'Mr. Herdsman, I notice that you are weeping a great deal. Do you understand what I am reading?'¹ Then the cowherd began to weep still more, and said, 'O Sir, the other day one of my buffaloes calved. Something went wrong, and she fell very ill, so that she would not suckle the calf. The poor calf remained lowing the whole day, and in the evening it died. In the same way, O Reverend Sir, you keep lowing all day long, and I am filled with fear that you too may die like my poor calf.'

The dialect of the District of Rae Bareilly closely resembles that of the west of Partabgarh, and it is unnecessary to give any specimens of it. All that need be noted is that, owing to its proximity to the great Muhammadan city of Lucknow, Urdū phrases and idioms are freely mixed up with the local language.

The dialect of the District of Unao is also influenced by the Urdū of Lucknow, but not, if we are to judge from the specimens provided by the local authorities, to the same extent. The most prominent instances of borrowing from that language which I have met in the Unao specimens, is the occasional use of the Urdū postposition *kā*, meaning 'of,' instead of the regular dialectic form *kēr* or *kyār*.

The language of Unao closely resembles that of the south of the District of Lucknow. The only difference of importance is that the final *u* which is so common in the specimens of South Lucknow is not met in the Unao specimens. Across the river Ganges lies the District of Cawnpore, and to the west the District of Hardoi, the dialect of both of which is Kanaujī. Hence we also find in the Unao specimens sporadic instances of the use of Kanaujī forms, such as *kahihaũ*, instead of *kahab*, I shall say.

It would be waste of space to give complete specimens of the Unao dialect. I shall only give, as samples, the first few sentences of a version of the Parable of the Prodigal Son, and a short folk-tale.

Note the way in which, as in South Lucknow, *yā* is substituted for *ē*, and *wā* for *ō*. Thus, *yāk* for *ēk*, one; *sabyā* for *sabē*, all; *pyāran* for *pēran*, trees; both *kyār* and *kēr*, of; *chhwāt* for *chhōt*, small; *thwār*, for *thōr*, little.

As in South Lucknow, there is an oblique form of nouns in *ē*, as in *janē-kēr* of a man. The termination of the genitive is *kēr* or *kyār*, but sometimes the Urdū *kā* is used. In pronouns we may note the forms *mahi-kā*, to me,—here *kā* has its Awadhī use of the dative; *yū*, this; and *wohi*, *uhi*, or *ui*, that (oblique forms). In verbs, note the typical Western Awadhī *rahai*, he was, and *rahaĩ*, they were; *dīn* is used, as in South Lucknow, for *dīnh*, he gave. The Kanaujī *kahihaũ* has been already referred to.

¹ 'That blessed word Mesopotamia' has great influence in India. At these recitations, few understand what is read, but all are edified.

[No. 12.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

SPECIMEN I.

याक जने-कीर दुइ बेटवा रहै । वोहि-माँ-मते छोटकवा अपने बाप-ते कहिस कि मोरे बाप बसुधा-का मोर जउन होत-है बखरा सो महि-का दे देउ । तब वो उन-का धन बाँट दीन । और थोरक दिनन-के पाछे छोटकवा लड़कवा सब जमा-जथा लै-दै-के बहुत दूर देस चला गवा और अपन धन कुकर्म-माँ गँवाइ दिहिस । और जब सब्याँ गँवाइ चुका उइ देस-माँ भूरा पड़ा और वो कंगाल होइ लाग । तब उइ देस-के याक भले-मानुस-से मिलाप कीन्हिस । तब वो उहि-का सुअरौ चरावै-के बरे अपने खेत पठइस । और उहि-का यह लालसा रहै कि उइ बकुला जौन सुअरौ खाती-रहै उहि-सन अपन पेट भरी । वही उहि-का कोऊ नाहीं दिहिस । तब उहि-का चेत आवा कि मोरे बाप-के बहुत-अस नौकरिहा जन हैं, कि जिन-का पेट भर रोटी मिलत-है मुदा मै उपास करत-हौं । अब मै अपने बाप-के तीर जाइ-के कहिहौं कि मै गुसइयाँ की और तुम्हार चूक किहे-हौं और अब मै अस नाहीं हौं कि तीर पूत कहाजँ महुँ-का अपने नौकरिहन-माँ गिनु ॥

[No. 12.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yāk janē-kēr dui beṭwā rahaĩ. Wohi-mā-matē chhoṭkawā ap'nē
One man-of two sons were. Them-in-from the-younger his-own
 bāp-tē kahis ki, 'mōrē bāp, basudhā-kā mōr jaūn hōt-hai bakh'rā, sō
father-to said that, 'my father, property-of my which is share, that
 mahi-kā dāĩ-dēu. Tab wō un-kā dhan bāṭ dīn. Aur
me-to give-away. Then he them-to property having-divided gave. And
 thōrek dinan-kō pāchhē chhoṭkawā laṛkawā sab jamā-jathā lāĩ-dāĩ-ke bahut
a-few days-of after the-younger son all property taking very
 dūr dēs chalā-gawā. Aur apan dhan ku-karm-mā gāwāi-dihis.
distant country went-away. And his-own fortune evil-deed-in squandered.
 Aur jab sabyā gāwāi-chukā ui dēs-mā jhūrā parā. Aur wō
And when all he-had-lost that country-in famine fell. And he
 kaṅgal hōi lāg. Tab ui dēs-kē yāk bhalē-mānus-sē
indigent to-be began. Then that country-of one well-to-do-man-with
 milāp kinhis. Tab wō uhi-kā suarī charāwāĩ-kē-barē ap'ne
friendship he-made. Then he him swine feeding-of-for his-own
 khēt paṭhaĩs. Aur uhi-kā yah lāl'sā rahai ki ui bakulā jaun
field-to sent. And his this desire was that those husks which
 suarī khāṭi-rahai uhi-san apan pēṭ bharī. Wahau uhi-kā
swine eating-were those-with my-own stomach I-may-fill. That-even him
 kōū nāhĩ dihis. Tab uhi-kā chēt āwā ki, 'mōrē bāp-kē
anybody not gave. Then him-to sense came that, 'my father-of
 bahut-as naukarihā jan hai ki jin-kā pēṭ-bhar rōṭī milat-hai,
many-such servants labourers are that whom belly-full bread is-given,
 mudā maĩ upās-karat-haũ. Ab maĩ ap'nē bāp-kē tīr jāi-ke kahihaũ
but I fasting-doing-am. Now I my-own father-of near going will-say
 ki, "maĩ Gusaĩyā-kī aur tumhār chūk kihe-haũ, aur ab maĩ as
that, "I, God-of and thy fault have-done, and now I such
 nāhĩ haũ ki tōr pūt kahāũ. Ma-hū-kā ap'nē naukarihan-mā ginu."'
not am that thy son I-may-be-called. Me-also thy-own servants-in count."

[No. 13.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

SPECIMEN II.

याक बढ़ई याक दिन याक जंगल तन गा और प्याड़न-ते याक अतनी
छाट बादी लकड़ी माँगिस जेह तन उहि-की कुल्हाड़ी-क्यार ब्याँट बन जाइ ।
उहि-कर अपेच्छा रहै थ्यार सबहिन मान लीन्हिन । मुदा जब वह ब्याँट लगाइ
चुका तब बड़े बड़े प्याड़न-का अपनी कुल्हारि-ते काटै लाग । और जब लाग
सब जंगल उहि तन काटै तो जितने रुख रहै वो सब पछिताइ लाग कि यू
ब्याधा जौन पड़ी तौन हमरी-ही कुबुधिता-ते पड़ी और अपनी बिपत-केर
कारन आपै भयन ॥

TRANSLITERATION AND TRANSLATION.

Yāk barhai yāk din yāk jaṅgal-tan gā aur pyāṛan-tē yāk at'nī
One carpenter one day one forest-to went and trees-from one so
chhwāt-bādī lak'ṛī māṅgis jeh-tan uhi-kī kulhārī-kyār byāṭ ban-jāi.
small wood asked which-by his axe-of handle might-be-made.
Uhi-kar apechēhā rahai thwār, sab'hin mān-līnhin. Mudā jab wah byāṭ
His request was small, all complied. But when he the-handle
lagāi-chukā tab barē barē pyāṛan-kā ap'nī kulhārī-tē kātāi lagā. Aur
had-fixed then large large trees his-own axe-with to-fell he-began. And
jab lāg sab jaṅgal uhi-tan kātāi, tō jit'nē rūkh rahaĩ wō
when began all forest that-with to-be-felled, then as-many trees were they
sab pachhitāi lāg ki, 'yū byādhā jaun paṛi taun ham'rī-hī ku-budhitā-
all to-lament began that, 'this misfortune which fell that our-own foolishness-
tē paṛi, aur ap'nī bipat-kēr kārān āpai bhayan.'
by fell, and our-own trouble-of cause we-ourselves became.'

FREE TRANSLATION OF THE FOREGOING.

A carpenter went to a jungle and asked the trees for so much wood as he might require for making a handle for his axe. As his request was trifling it was granted. But when after putting the handle to his axe, the carpenter began to cut the large trees

and to clear the jungle by means of the axe, the trees began to lament saying, 'this misfortune has befallen us through our own ignorance and thus we ourselves caused our own destruction.'

It has been already stated that the language of the District of Hardoi is Kanauji. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhī, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanauji of Hardoi. Thus, in the specimen which follows, the word *hatē*, were, is Kanauji. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Kheri is in the main Awadhī. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.

[No. 14.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT, SITAPUR.)

याक मनई-के दुइ लरिका हते । उन-माँ-ते क्वाटा लरिकावा अपने बाप-ते
 कहिस बाप माल-माँ जौन हौसा हमार होय तीन हम-का दै-देव । तब वोह
 उन-का हौसा बाँट दिहिस । थोरे दिन बीते क्वाट लरिकावा अपन असबाब
 इकट्ठा कै-के दूर देस चला गवा । और हुँवाँ लाइ-के अपन माल बद-चलनी-
 माँ उड़ाए दिहिस ॥

TRANSLITERATION AND TRANSLATION.

Yāk manai-kē dui larikā hatē. Un-mā-tē chhwātā larik'wā
 One man-of two [sons were. Them-in-from the-younger son
 ap'nē bāp-tē kahis, 'bāp, māl-mā jaun hīsā hamār hōy taun
 his-own father-to said, 'father, property-in what share mine may-be that
 ham-kā dāi-dēw.' Tab woh un-kā hīsā bāt dihis. Thōrē din
 me-to give-away.' Then he him-to share dividing gave. A-few days
 bitē chhwāt larik'wā apan as'bāb ikatthā-kāi-ke
 having-passed the-younger son his-own property putting-together
 dūri dēs chalā-gawā aur hūwā jāi-kē apan māl bad-chal'nī-mā
 far country went-away and there going his-own property bad-conduct-in
 urāe-dihis.
 squandered.

FATEHPUR.

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Kanauji, Tirhārī, and Baiswārī. Further research shows that no Kanauji is spoken in the district. Tirhārī is spoken in the south of the district, in the villages bordering on the Jamna river. It is a form of Baghēlī. Over the whole of the rest of the district, the language is that form of Awadhī which is locally known as Baiswārī, spoken by 488,600 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Kanauji, with a strong admixture of Awadhī, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Tirhārī, we shall not be surprised to meet some Kanauji and Baghēlī forms in the following version of the Parable of the Prodigal Son. Some Urdū forms will also be noticed here and there, notably the use of the postposition *kā* for the genitive.

Although the grammar of the following specimen is undoubtedly that of Awadhī the vocabulary is markedly different from that to which we have been accustomed in the preceding specimens. The vocabulary is that of the Doab, and not that of Oudh. This will be manifest from a perusal of the specimen, and detailed instances need not be given here.

As regards the grammar of the specimen, we may note the familiar change of *ē* to *yā* in *yāk-an*, even one. We also meet the oblique case in *ai* or *ē* as in *gharai*, to the house, and *duwārē*, to the doorway, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Baghēlī. The oblique form of the first personal pronoun is *mwohi* or *mohi*, and the genitive is *mwār* as well as *mōr*. 'Thou' is *taĩ*, its genitive being *twār* or *twōr* as well as *tōr*. 'He' is *wah* or *wā*, its oblique form being *wahi* or *wai*. *Has* is 'such.'

In the verbs we may note the forms *āi*, *is*, and *dait* instead of *dēt*, giving. Kanauji or Baghēlī forms are *jaīhaũ* instead of *jāib*, I will go, and *kaīhaũ*, instead of *kahab*, I will say.

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT, FATEHPUR.)

एक मँडई-के दुइ बेटवा रहै । वहि-माँ लहुरवा दादा-से कहिसि दादा म्बोहि-का मोर हीँसा जउन पावा चही माल सब मोर बाँट दे । तबै वह सब घर गिरिली बाँट दिहिस । कुछ दिन-माँ छोटकौना बेटवा सब जमा लइ-के परदेसै-माँ चला गवा । हुँवा जाय सब माल उल्लुक-दुल्लुक-कै डाइस । जब सब उडाइ डाइस वह देस-माँ बहुत दुभुक परा । तबै वह काँगाल होइ लाग । तब वही देस-माँ एक बडे मँडई-के लगे गवा । तब

वह वहि-का आपन सोरी चरावै-के बरे पठै दिहिस । वह-कै नेत भे की जउन बोकला सोरी खाती-है मोंहू खाँव । अउर कोऊ वहि-का न दैत-रहै । तब चेत कइ-कै कहत भा मोरे दादा-के बहुत जनन-की रीटी मिलत औ बच रहत-है औ मै भूखन मरत-हौं । मै अपने दादा-के लगै जइहौं वै-से कइहौं की दादा गोसदयाँ-से औ तोंद-से पापी भयों । अब हस नहीं हौं की फिर तोर बेटवा बनौं । मोहि-का अपने जनन-माँ एक-की नईँ राख । तब उठि-कै अपने बाप-के लगे डहरा । दूरिन-से वहि-का बाप निहार-कै दया किहिस । धीर-कै वहि-का गरे-माँ कपटाय लिहिस । बहुत पियार किहिस । बेटवा वहि-से कहिस की हे दादा दइउ-से औ तोहि-से पाप किहेउँ अब हस नहीं हौं की तोर बेटवा कहा जाउँ । दादा अपने जनन-से कहिस की नौक नौक कपरा अइँच लै आव यहि-का पहिराय दे औ वहि-के हाँथे-माँ मुँदरी औ गोड़न-माँ पनहीं पहिराय दे । औ हम खाई औ खुसी मनाई काहे-से की मोर बेटवा मर-गा-रहै अब जी उठा हेराय-गा-रहै अब आवा-है । तब वह खुसी करै लाग ॥

औ वहि-का बडकउना बेटवा हार-माँ रहै । जबे घर-के लगे आवा गावै नाचै-कै आवाज सुनिस । तबै एक अपने जन-से पूछिस की का होत-है । वह वहि-से कहिस की त्वार भाई आवा-है त्वोर बाप बहुत महिँमानी किहिस-है की वहि-का नौक सूँक पाइस । वा रिसाइ-कै घरै ना गवा । वहि-का दादा दुवारे निकरि-कै मनाइस । वह बाप-से कहिस की बहुत दिन-से मै तोर सेवा करत-हौं । तोर कहब कतौं नहीं टारेयों । मोहि-का कतौं याकौ बुकुवा न दिहे की अपने साथिन-का खुसी करौं । अब जबे त्वार बेटवा आवा-है जउन जमा-जाँठी पतुरियन-का खवाय डाइस-रहै तँ वहि-के बरे महिँमानी किहे । वा वइ-से कहिस हे बेटवा तँ मोरे लगे सब दिन रहत-है । जउन म्वार आइ तउन त्वार आइ । फिर खुस भे औ खुस होवा चही काहे की त्वार भाई मर-गा-रहै तउन जिया है हेराय गा-रहै अब आवा-है ॥

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēk māḍai-kē dui beṭwā rahaĩ. Wahi-mā lahurwā dādā-sē kahisi,
One man-of two sons were. Them-in the-younger father-to said,
 ‘dādā, mwolhi-kā mōr hīsā jaūn, pāwā-chahī māl sab mōr
‘father, me-to my share which should-be-got property all my
 bāt dē.’ Tabai wah sab ghar giristi bāt
having-divided give.’ Then he all house household-property having-divided
 dihis. Kuchh din-mā chhoṭkaunā beṭwā sab jamā lai-kāĩ par-dēsai-mā
gave. Some days-in the-younger son all entire having-taken a-foreign-land-into
 chalā-gawā. Huā jāy sab māl ulluk-dulluk-kāĩ-dāis. Jab sab
went-away. There going all property he-squandered. When all
 udāi-dāis wah dēs-mā bahut dubhuk parā. Tabai wah kaṅgāl hoi
he-had-wasted that country-in great famine fell. Then he poor to-be
 lāg. Tab wahi dēs-mā ēk barē māḍai-kē lagē gawā. Tab wah
began. Then that country-in one great man-of near he-went. Then he
 wahi-kā āpan sōri charāwāĩ-kē-barē paṭhai-dihis. Wahi-kāĩ nēt bhai
him his-own swine feeding-of-for sent-him-away. His desire became
 kī, ‘jaūn boklā sōri khāti-haĩ mō-hū khāw.’ Aūr kōū
that, ‘what husks the-swine are-eating I-too may-eat.’ And anybody
 wahi-kā na dait-rahai. Tab chēt-kāĩ-kāĩ kahat bhā, mōrē dādā-kē
him-to not used-to-give. Then having-remembered saying he-became, my father-of
 bahut janān-kī rōṭī milat au bach-rahāt-hai, au māĩ bhūkhan
many labourers-of bread is-given and saved-remains, and I from-hunger
 marat-haū. Māĩ apnē dādā-kē lagai jāi-haū, wai-sē kahi-haū kī,
dying-am. I my-own father-of near will-go, him-to I-will-say that,
 “dādā, Gosaiyā-sē au tōi-sē pāpī bhayō. Ab has nahĩ haū
‘father, God-with and thee-with a-sinner I-became. Now such not I-am
 kī phir tōr beṭwā banaū. Mohi-kā apnē janān-mā ēk-kē
that again thy son I-may-become. Me thy-own labourers-in one-of
 naĩ rākh.” Tab uṭhi-kāĩ apnē bāp-kē lagē ḍahārā. Dūrin-sē
like keep.” Then arising his-own father-of near he-started. Distance-from
 wahi-kā bāp nibār-kāĩ dayā kihis. Dhaur-kāĩ wahi-kā garē-mā chhapṭāy
his father seeing pity did. Running him neck-about enfolding

lihis. Bahut piyār kihis. Beṭ'wā wahi-sē kahis kī 'hē dādā,
took-him. Much love he-did. The-son him-to said that 'O father,
 Dāiū-sē au tohi-sē pāp kiheū. Ab has nahī haū kī tōr beṭ'wā
God-with and thee-with sin I-did. Now such not am that thy son
kahā-jāñ.' Dādā ap'nē janan-sē kahisi kī, 'nik nik kap'rā
I-may-be-called.' The-father his-own men-to said that, 'good good clothes
añch-lāī-āw, yahi-kā pahirāy-dē; au wahi-ke hāthē-mā mūdārī au gōran-mā
draw-out, this-one put-on; and his hand-on a-ring and feet-on
pan'hī pahirāy-dē; au ham khāi au khusī manāi; kāhē-sē kī
shoes put; and (let-)us eat and rejoicing celebrate; because that
mōr beṭ'wā mar-gā-rahai, ab jī uṭhā; herāy-gā-rahai, ab āwā-hai.'
my son dead-had-been, now alive arose; lost-had-been, now come-is.'
 Tab wah khusī karāī lāg.
Then he rejoicing to-make began.

Au wahi-kā baṭ'kaūnā beṭ'wā hār-mī rahai. Jabai ghar-kē
And his elder son the-field-in was. When the-house-of
 lagē āwā gāwāī nāchāī-kāī āwāj sunis. Tabai ēk ap'nē jan-sē
near he-came singing dancing-of sound he-heard. Then one his-own man-from
 pūchhis kī, 'kā hōt-hai?' Wah wahi-sē kahis kī, 'twār bhāi
he-asked that, 'what is-being-done?' He him-to said that, 'thy brother
 āwā-hai. Twōr bāp bahut mahīmanī kihis-hai, kī wahi-kā nik sūk
come-is. Thy father much feasting has-done, that him well happy
 pāis. Wā risāi-kāī gharai nā gawā. Wahi-kā dādā duwārē
he-found. He being-angry house-to not went. His father door-to
 nikari-kāī manāis. Wah bāp-sē kahis kī, 'bahut din-sē
coming-out appeased-him. He the-father-to said that, 'many days-since
 māī tōr sēwā karat-haū. Tōr kahab kataū nahī ṭāroyō. Mwōhi-kā
I thy service doing-am. Thy saying ever not I-disobeyed. Me-to
 kataū yāk-au bukuruwā na dihe kī ap'nē sāthin-kā
ever one-even kid not thou-gavest that my-own companions
 khusī-karāū. Ab jabai twār beṭ'wā āwā-hai, jāūn jamā-jāñhī paturiyān-kā
I-might-please. Now when thy son come-has, who substance harlots
 khawāy-dāis-rahai, tāī wahi-kē-barē mahīmanī kihē.' Wā wāī-sē kahis,
caused-to-eat-up-had, thou him-of-for feasting madest.' He him-to said,
 'hē beṭ'wā, tāī mōrē lagē sab dīn rahat-hai. Jāūn mwār āī taūn
'O son, thou me near all days livest. What mine is that
 twār āī. Phir khus bhē au khus-hōwā chahī, kāhē kī
thine is. But pleased to-become and to-be-pleased I-ought, because that
 twār bhāī mar-gā-rahai, taūn jiyā-hai; herāy-gā-rahai, ab
thy brother dead-had-been, that has-become-alive; lost-had-been, now
 āwā-hai.'
he-has-come.'

The District of Allahabad consists of three tracts, (1) Jamunā Pār, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Gangā Pār, or the portion north of the Ganges, and (3) the Dūābā, or the portion between the two rivers.

Except in the south-east of the District, in Pargana Barā, and a portion of Pargana Khairagarh, in which the language is a mixture of Awadhī, Bagheli and Western Bhojpuri, the dialect spoken over the whole District is Awadhī, which varies slightly according to locality. Taking the dialect spoken in the centre of the district as the typical one, we find it spoken in the East Dūābā, in Pargana Chhail including Allahabad City, and in Gangā Pār, opposite Allahabad City, in Pargana Jhusi. It is ordinary Awadhī, as will be evident from the following short specimen, which consists of the first few sentences of the Parable of the Prodigal Son. The proximity of the great city of Allahabad, has led to sporadic Urdū forms, such as the genitive termination *kā*, being used *ad libitum*.

[No. 16.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(CENTRE OF DISTRICT ALLAHABAD.)

एक मनई-के दुइ बेटवा रहेन । छोटका बेटवा बाप-से कहेस ए बाप
धन-का हिस्सा जवन हम-का चाहै हम-का देह । तब धन उन-का बाँट देहेस ।
थोरे दिन बीते छोटका बेटवा सब बटोरि-के बड़ी दूर चला गवा । उहाँ
आपन धन सब खराब कै दिहिस और वह देस-में काल पड़ गवा । तब वह
भूखन मरै लाग ॥

TRANSLITERATION AND TRANSLATION.

Ēk manai-kē dui beṭ'wā rāhen. Chhoṭ'kā beṭ'wā bāp-sē kahēs, 'Ē
A man-of two sons were. The-younger son the-father-to said, 'O
bāp, dhan-kā hissā jawan ham-kā chāhī ham-kā deh.' Tab dhan
father, property-of share which me-to is-proper me-to give.' Then the-property
un-kā bāṭ dehes. Thōrē din bītē chhoṭ'kā beṭ'wā sab baṭōri-ke
him-to dividing he-gave. A-few days passing the-younger son all collecting
barī dūr ohalā-gawā. Uhā āpan dhan sab kharāb-kāī-dihis, aur wah
great distance-to went-way. There his-own fortune all he-squandered, and that
dēs-mē kāl paṛ-gawā. Tab wah bhūkhan marāī lāg.
country-in famine fell. Then he hunger-from to-die began.

In the north and west of Gangā Pār, where it borders on Partabgarh, in Parganas Sikandrā, Mirzāpur Chauhāri, Nawābganj and Sorāon, and in the west of the Dūābā, in Parganas Karā, Karāri, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhī, see p. 14, or what is elsewhere called Baiswārī; but it is locally known as Awadhī. The following little folk-tale is a specimen of the language. Note the typical Western Awadhī *rahai*, occurring side by side with the Eastern *rahen*.

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे दुइ परोसिन मेहरारू रहै। एक-के लरिका-बाला रहेन और एक-के ना रहै। आँधी आई बड़े जोर। कहिन की चलौ बहिन आँब बिनी। सो एक तौ आँब बिनै लागीं जौनी-के लरिका रहै। और जौनी के लरिका ना रहै भाँड़ी-माँ कोह्ल-का लरिका उड़ि-कै आवा रहै परा रहै। तौ उइ गई उठाय लिहिन भारै पोंकै लागीं लै गई घर सेवा करै लागीं। बियाह किहिन गौन लै आई। वहि-के माथ घर-की गिरिस्तो छोड़ि दिहिन और खाइ-का करै और खवावै। जो कुछ बचें करोवन पोंकन सो बुढ़िया-का देइ। सो उइ दुबराइ लागीं। तौ लरिका पछिन की हमारि अम्माँ काहं दुबराय लागीं। तौ उइ कहिन की खाइ-का तौ मै सब कुछ देत-हौं जब चाहौ तब परतिंग्याँ लै लेव मोरि। तौ एक दिन परधियाने तौ सेँदुर टिकुली की डिबिया दिखावै की अम्मा और लै लेव। तौ उइ कहिन कि भय्या अब तुम देव। मै अघाय गयुं। तौ बेटवा दौरि-कै देखिसि सेँदुर टिकुली-कै डिबिया। तौ पकरि-कै भौँटी पीटै लाग। तौ उन-की महतारी हाथ जोरिन की अब ना मारौ। आँधी-पानी ना आवत तौ बगियै ना जातिउँ। ऐसा पुत्र कहाँ पौतिउँ। कौरो को देत॥

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisē aisē dui parōsin meh^rrārū rahaĩ. Ēk-kē larikā-bālā rahen,
So so two neighbouring women were. One-of boys-(and)-girls were,
 aur ēk-kē nā rahaĩ. Ādhī āi baṛē jōr. Kahin kī, 'chalaū,
and one-of not were. A-storm came great force-(with). Said-they that, 'come,
 bahin, āb hini.' Sō ēk tau āb bināĩ lāgĩ jaunī-kē
sister, mangoes let-us-pick-up.' Now one then mangoes to-pick-up began whom-to
 larikā rahaĩ, aur jaunī-kē larikā nā rahaĩ jhāṛī-mā kōhū-kā larikā
children were, and whom-to children not were bush-in somebody-of child
 urī-kāĩ āwā rahai, parā rahai. Tau ui gaĩ uṭhāy-lihini,
having-been-blown-away come had, lying was. Then she went (and) picked-up,
 jhārāĩ-pōchhāĩ lāgĩ, lāĩ-gaĩ gharai, sēwā karāĩ lāgĩ. Biyāh
to-clean-(the-baby) began, took-away home, looking-after to-do she-began. Marriage
 kihin, gaun lāĩ-āĩ. Wahi-kē māthē
she-did, bringing-home-the-bride brought-about. Her-(the-bride-of) head-on
 ghar-kī-giristī chhōṛī-dihini, aur khāi-kā karai aur khawāwai.
the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family).
 Jō kuchh bachai karōwan-pōchhan sō burhiyā-kā dēi.
What-ever thing was-saved scrapings-wipings that the-old-woman-to she-used-to-give.
 Sō ui dub^rrāi lāgĩ. Tau larikā pūchhin kī 'hamāri ammā
Therefore she to-pine-away began. Then the-foster-son asked that 'our mother
 kāhē dub^rrāy lāgĩ?' Tau ui kahin kī, 'khāi-kā, tau, māĩ sab
why to-pine-away has-begun?' Then she said that, 'to-eat, to-be-sure, I all
 kuchhu dēt-haũ, jab chāhau tab par^tingyā lāĩ-lēw mōri.
things give, when you-may-wish then examination make my.'
 Tau ēk din par^dhiyānē tau sēdur ṭikulī-kī ḍibiyā dikhāwai kī, 'ammā
Then one day in-secret indeed vermilion spangles-of box she-showed that, 'mother
 aur lāĩ-lēw.' Tau ui kahin kī, 'bhayyā ab tum dēw, māĩ
more take.' Then she said that, 'brother now you put-on, I
 aghāy-gayū.' Tau beṭ^wwā dauri-kāĩ dēkhisi sēdurē ṭikulī-kāĩ ḍibiyā.
have-had-enough.' Then the-son running saw vermilion spangles-of box.
 Tau pakari-kāĩ jhōṭī pītāĩ lāg. Tau un-kī mah^ttāri
Then taking-hold-of her-top-knot to-beat began. Then his foster-mother
 hāth-jōrin kī, 'ab nā mārāu; ādhī-pānī nā-āwat,
folde d-hands-(and-begged) that, 'now do-not beat; (if)-rain-storm had-not-come,

tau bagiyai nā jātiũ; aisā putra kahā pautiũ;
then the-orchard-into not i-would-have-gone; such son where should-I-have-got;
 kaurō kō dēt.
a-handful-even who would-have-given.'

FREE TRANSLATION OF THE FOREGOING.

So the story goes that there were two women, neighbours, one of whom had children, while the other had not. One day there came a very violent storm, and they said to each other, 'Come, let us go out and pick up windfall mangoes.' So the one who had children began to pick up the windfalls, while the one who had none found a boy-baby, which had been carried off in the cyclone, lying under a bush. She picked it up and after wiping it clean took it home, where she brought it up as her own child. In due course she married him and brought the bride home. To her she made over all the management of household affairs, and she (*i.e.*, the bride) did all the cooking and feeding of the family. The bride took to giving to the old foster-mother only the leavings of the meals and the scrapings and wipings of the cooking pots, so that she gradually got thinner and thinner. Her foster-son noticed this, and asked his wife why his mother was pining away. She replied, 'I give her all that she wants to eat, and if you doubt me, test me any day you like.' One day after this, in order to convince her husband, she offered the foster-mother, in his hearing, but out of his sight, her own box of vermilion and spangles, and said 'here mother, take some more.' The mother replied, 'Put them on yourself, dear; I have done with such vanities.'¹ But the son ran up, and caught sight of the box of vermilion and spangles. So he seized his wife by the top-knot, and began to beat her. But his foster-mother humbly asked him to forgive the wife. 'For,' said she, 'if the rain-storm had not come, I should not have gone into the orchard; and if I had not gone into the orchard, where would I have got so good a son, and who would now give me even the handfuls² which I do get to eat.'

¹ The women eat separately from the men, and with their faces turned from them, so that the deception practised on the husband was easy enough. The daughter-in-law offered the old woman a Barmecide's feast of unstable things,—the vermilion which the young married woman applied to the parting of her hair, and the lac spangles with which she used to ornament her forehead. The foster-mother being a widow does not wear such things, and tells the daughter-in-law to wear them herself, she, for her part, has done with them. But the words used are also capable of being employed to mean 'give it to your husband, I have had more than enough.' *Bhaggyā*, literally 'brother,' is a term of endearment. In the true sense it refers to the daughter-in-law (a curious use, as a kind of interjection). In the secondary sense it refers to the husband.

² A *kaurā* is a handful of the leavings of a dinner, which is given to beggars or to dogs. The use of the word shows the extreme humility of the old lady.

In the east of Jamunā Pār and of Gangā Pār, *i.e.*, in the north of Pargana Khairagarh, (Tappa Chaurāsī and its vicinity), and in Parganas Kharchanā, Mah, and Kiwāī, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindī, which we meet in Mirzapur. We may note forms like *rahai* and *ruhai*, which are probably borrowed from the Bhojpurī spoken immediately to the east, and are in this case not typical of Western Awadhī. This form of dialect is locally known as Purbī, but it has little connection with Western Bhojpurī, which is the Purbī proper, and is very fairly pure Awadhī.

The specimen given is a local folk-tale.

[No. 18.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे एक राजा रहै। सो राजा-के एक रानी रहौं। हँसै तो फूल गिरै और रोवै तो मोती भड़ै। राजा-के एक लौंडी रही। रानी-का बिदा कराइ-के राजा-के मकान-को चली। बीच-माँ रानी पिआसी भड़ै। लौंडी कहै न को खाँड़ खाइ लेव। रानी खाँड़ खायेन पिआस ना बुतान। तब लौंडी कहिस को तुम आपन पोसाक जौन पहिरे-हा तीन हम-का उतार-के आवै देऊ। सो तुम हमार पहिर लेऊ पानी ले-आवऊ तलाव से। जो रानी तलाव-पर गई पानी पीने सो लौंडी छिप-के डोली-माँ बैठी कहारन-का हुमकी दै-दीन को चलो। कहारन डोला लै चले। रानी बीच-माँ पानी पी-के आई। तो रोवै लागीं। रोवत रहौं की एक मिस्त्री मिला। कहैस क्यों बेटी तुम क्यों रोती-हो। तो बतावै लागीं की हम अपने माँ बाप से बिदा भयेन। सो हम-से लौंडी कल किहिस। मिस्त्री उन-का लेवाये लै-गा एक बरामन-के घर-माँ ठिकाय दिहिस। लौंडी बाँदी उन-का लगाए दिहिस। जो खिजमत करै लागी। सो मालिन हार लावै लागी। ओ हुआँ राजा-के इहाँ लौंडी-झँका हार देवै जात-रहै। रानी तो सूप-भर मोती देई और एकठो केवलगटा का फूल देई। और लौंडी एक डबल-का महीना देई। तो एक बेर राजा के यहाँ पहुचने-में बेर हो गई। मालिन-का हार नहौं लीना। तो मालिन कहैस की एक मिस्त्री एक औरत लेवाइ लै आवा-है। और बेटी-के समान राखे-है। सो उन-से हम सूप-भर मोती पाइति-है। तो ऊ नाहौं तेहा करतीं। एक डबल मिला ओ ना मिला। तोहरे हाथ फूल बेचे-ले कौन फायदा। इन बातन-का राजा कतों पता पायेन व खोज किहै न। सो मालूम भा की यह लौंडी है। रानी बड़ई-के मकान-माँ है। तब राजा बड़ई-के इह गयेओ रानी-का चरौरी किहै न। तब अपने मकान-का लेवाइ लाये। जस उन-का दिन फिरा तस सब-का दिन फिरै॥

[No. 18.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisē aisē ēk rājā rahaĩ. Sō Rājā-kē ēk rānī rahaĩ.
So so one king was. That king-of one queen was.
 Hāsaĩ tau phūl giraĩ au rōwaĩ tau mōtī
When-she-laughed then flowers dropped and when-she-weep then pearls
 jharaĩ. Rājā-kē ēk laũḍī rahaĩ. Rānī bida
poured-forth. The-king-of one maid-servant was. The-queen leave-to-depart
 karāi-kāĩ Rājā-kē makān-kō chali. Bich-mā rānī piāsi
having-procured the-king-of the-house-to started. The-middle-in the-queen thirsty
 bhaĩ. Laũḍī kahen kī, 'khāṛ khāi-lew.' Rānī
became. The-maid-servant said that, 'coarse-sugar eating-take.' The-queen
 khāṛ khāyen. Pās nā butān. Tab laũḍī kahis
coarse-sugar ate. The-thirst not was-quenched. Then the-maid-servant said
 kī, 'tum āpan posāk jaun pahirē-hā taun ham-kā utār-kāĩ
that, 'you your-own dress which you-have-put-on that me-to taking-off
 āwāĩ-deū, sō tum hamār pahir-leū. Pānī lē āwāũ
let-come, so-that you mine put-on. Water having-taken come-(back)
 talāw-sē.' Jō rānī talāw-par gaĩ pānī pinē sō laũḍī
tank-from.' When the-queen the-tank-on went water to-drink then the-maid-servant
 chhip-ke dōlī-mā bithī. Kahāran-ka hum'kī dāĩ-din kī,
secretly the-palanquin-in sat. The-bearers-to order gave that,
 'chalo.' Kahāran dōlā lāĩ chalē. Rānī bich-mā
'move-on.' Bearers the-palanquin taking started. The-queen in-the-meantime
 pānī pī-ke āĩ, tō rōwāĩ lāgĩ. Rōwat-rahĩ ki ēk
water having-drunk came, then to-weep began. Weeping-she-was that one
 mistri milā. Kahes 'kyō bēṭī, tum kyō rotī-hō?' Tō
carpenter was-met. He-said 'why daughter, you why weeping-are?' Then
 batāwāĩ lāgĩ, kī, 'ham ap'nē mā bāp-sē bidā-bhayen
to-explain she-began, that, 'I my-own mother father-from took-leave.
 Sō ham-sē laũḍī chhal kihis.' Mistri un-kā
And-that me-with the-maid-servant treachery did.' The-carpenter her
 lewāye-lāĩ-gā, ēk Barāman-kē ghar-mā ṭikāy-dihis Laũḍī
took-(her)-away, one Brāhmaṇ-of house-in lodged(-her). Maid-servants

bādi un-kā lagāe-dihis, jō khij^{mat} karāī lāgī; sō
female-attendants her-for he-engaged, who service to-do began; and-that
 mālin hār lāwāī lāgī. Au, huā, Rājā-kē ihā
a-florist a-garland-of-flowers to-bring began. And, there, the-king-of near
 laūḍī-hū-kā hār dēwāī jāt rahai. Rānī
the-maid-servant-too garland-of-flowers to-give going she-was. The-queen
 tau sūp-bhar mōti dēī aur ēk-ṭhō
on-the-one-hand a-winnowing-fan-full pearls used-to-give and one
 kewāl-gaṭṭā-kā phūl dēī, aur laūḍī ēk ḍabal-kā
lotus-of flower used-to-give, and the-maid-servant one double-pice
 mahīnā dēī. 'Tau ēk bēṛ Rājā-kē yahā pahuch^{nē}-mē bēṛ
a-month used-to-give. Then one time the-king-of near reaching-in late
 hō-gai. Mālin-kā hār nahī līnā. 'Tau mālin
she-became. The-florist-of garland-of-flowers not she-took. Then the-florist
 kahes kī, 'ēk mistri ēk aurat lewāī-lāī-āwā-hai, aur bēṭī-kē
said that, 'one carpenter one woman taken-has, and daughter-of
 samān rākhe-hai. Sō un-sē ham sūp-bhar mōti pāiti-hai.'
like kept-has. And-that her-from I a-winnowing-fan-full pearls getting-am.'
 'Tō ū nahī tēhā kar^{tī}. Ēk ḍabal milā au nā milā. 'Toh^{rē}
Then she not blaming makes. One pice was-got and not was-got. Thy
 hāth phūl bēche-lē kaun phāyadā? 'In bātan-kā Rājā katō
hand-in flower selling-in what good-is? 'These words the-king somewhere
 patā-pāyen wa khōj-kihen. Sō mālūm bhā kī yah laūḍī
got-clue-of and made-search-about. And known it-became that this maid-servant
 hai, rānī baṛhai-kē makān-mā hai. Tab Rājā baṛhai-kē ihā
is, the-queen carpenter-of house-in is. Then the-king carpenter-of near
 gayo; au rānī-kā cheraurī-kihen. 'Tab ap^{nē} makān-kā lewāī-lāye.
went; and the-queen entreated. Then his-own house-to brought-her.
 Jas un-kā din phirā tas sab-kā din phirai.
As her days returned so all-of days may-return.

FREE TRANSLATION OF THE FOREGOING.

The story runs that there was once upon a time a king. He had a queen from whose mouth flowers dropped when she smiled, and from whose eyes pearls poured when she wept. The king had also a maid-servant. One time the queen got leave from her father to visit her husband's house, and set forth. On the way she felt thirsty. The maid-servant advised her to eat some sugar, but this did not quench her thirst. Then the maid-servant advised her to exchange clothes with her, and to go down to a pond and drink. As soon as the queen had gone down to the pond, the maid quietly got into the palanquin, and told the bearers to go on, which they did. In the meantime the queen came back from the pond after having had her drink, and found her palanquin gone, so she began to weep. As she was weeping, there came by a carpenter, who said

o her, 'my daughter, why are you weeping?' So she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Brāhman, where he engaged maid-servants and attendants to wait upon her, and arranged with a lower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the deceitful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a sieve-full of pearls and a lotus-blossom every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a sieve-full of pearls, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And may everyone else's luck turn as her's did!

In the south-east of the District of Allahabad, in Pargana Barā, and in the greater part of Pargana Khairāgarh, *i.e.*, over the whole except Tappa Chaurāsī and its vicinity, a mixed dialect is spoken, which has been locally returned as Baghēli. An examination of the specimens of this dialect shows that it has not been correctly named. It is really Awadhī, with a mixture of the Baghēli of Baghelkhand, of the Western Bhojpuri of Central Mirzapur, and of the Hindōstānī which is current in the neighbouring city of Allahabad. It is true that Baghēli and Awadhī are, as will be seen, very similar, and that it is almost too great a refinement to class them as separate dialects, but the expletive word *taī* which is so typical of Rewa Baghēli is altogether wanting from the specimens, and hence I class this form of speech as a corrupt Awadhī.

Amongst the Bhojpuri idioms met in the specimens, the most typical are the use, in the second, of the word *bā* to mean 'is'; the third person future in *ī*, as in *khāī*, he will eat; and the occasional use of the Bhojpuri postposition *kē*, to form the Dative-Accusative. Examples of the use of Hindōstānī idioms are sentences like *chhērī-kā bachchā*, the young of a goat, and *anand-mān'nā ham-kō-chahī-thā*, it was proper for us to rejoice. As regards Baghēli, it is difficult to decide whether any given expression belongs to that dialect or to Awadhī.

Two specimens of this mixed dialect are given. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Omitting forms of speech borrowed from Western Bhojpuri or Hindōstānī, the following are the principal grammatical irregularities which call for attention.

The word *ēk*, one, is, in the first specimen, regularly written *aik*. This appears to be intentional. The sign of the Locative is *ma*, *mā*, or *mā̃*. Among pronominal forms we may note *wah dēs-kē*, of that country; *ū-kar*, of him; and *wausē*, near the end of the second specimen, so.

The principal peculiarities occur in the verbs. Thus, we have *han*, I am. In verbal terminations there is a marked preference for *e* instead of *i*. This *e* is in some

¹ The *Mistrī* (a Musalmān) speaks Hindōstānī.

verbs also reflected back into the preceding syllable, as in *dehes*, for *dihis*, he gave; *lehes*, he took, and even *kehes*, for *kahis*, he said. *Deheyā* means 'you gave,' and *kiheyā*, and *kihyah*, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in *ā*. Thus we find both *awā* and *āwā* for 'he came.' So *jubai*, I will go; *pawā-hai*, I have got; *gawāĩ-kī*, of singing. The Present Participle ends in *it*, as *marit-hai*, I am dying, and *karit-hai*, I am doing.

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

एक मनाइ-के दुइ बेटवा रहे। ओह-म-से लहुरा बेटवा अपने बाप-से केहेस की जौन हमार हिस्सा होए तौन बाँट देह। तब बाँट देहेस। और कुछ दिन बीते लहुरा बेटवा सब लै-के परदेस चला और जँ अपन माल कु-राह चल-के खोये डायेस। और जब सब खोये चुका तब वह देस-मा बड़ा भूरा परा, और ऊ भूखन मरै लाग। तब वह देस-के एक मुखिया-के दूहँ गा। ऊ अपने खेत-माँ सूअर ताकै पटैन। और ओ-कर गरज रही की जौन सूअर खात-है तौने-के बोकला-माँ आपन पेट भरी। तबौ केऊ ना देस। तब चेत-मा होये-के कहा की हमरे बाप-के हिआँ बहुत मजूर रोटी पावत-है। हम बिन दाना मरित है। अब हम अपने बाप-के लगे जबै और ओ-से कहब की ए बाप हम घमंड कीन और बेजा कीन और अब हम अस कपूत हन की तोहार बेटवा कहवाए लायेक नहीं। हम-का अपने मजूरन-मा एक मजूर जानौ। तब अपने बाप-के लगे गा। वह दूरै रहा तबै-से ओकरे बाप-के दरद लागी। दौड़-के कपटाये लेहेस, और बहुत कोह किहेस। तब बेटवा बाप-से केहेस की हम घमंड कीन और बेजा कीन और हम अस नहीं कीन की तोहार बेटवा कहाई। तब बाप अपने चाकर-से केहेस की बहुत नीक ओढ़ना लै आवा और इन-के हाथ-मा मुँदरी और गोड़े-मा पनही पहिराये दे। और खाये का देह और खुसी कर। काहे-से की हमार बेटवा हमरे लेखे मरि-गा-रहा अब जीआ है। हेराये-गवा-रह अब पवा-है। तब खुसी भई ॥

और उन-कर वरका बेटवा सेवरा-म रहा। जब घर-के नौअर आवा तब गवै और नाचै-की बोली सुनेस। तब एक चकरहा-का बोला-के पृच्छेस की का होत-है। तब वह केहेस की तोहार भाई आवा-है। तोहार पिता बड़ी मेहमानी किहेन-है की अच्छी तरह पाया। वह रिसाये-के नाहीं चहेस की

भीतर जाई । तब ओ-कर बाप आये-के मनायेस । तब अपने पिता-से
 केहेस की देखी हम तोहार बरसन-से सेवा खुशामद करित-है । और कबहुँ
 तोहरे मरजी-से बाहेर नाही भयेन । तबौ हम-का कबौ ऐक छेरी-का बच्चा
 नाहीं देहेया की अपने संगी-के साथ अनन्द करित । और जब तोहार
 बेटवा अवा जौन तोहार माल पतुरिआ-मा खर्च किहेस तुम ओ-कर खातिर
 बड़ौ मेहमानी किहेया । तब ज केहेस की ए बेटवा तुम सब दिन हमरे
 नगीच हौ । और जौन कुछ हमरे है ज तोहार है । पर अनन्द मानना
 हम-को चह्यौ-था काहे-से की तोहार वह भाई मरा-रहा, जानौ जीआ है ।
 और खोद-गा-रहा तीन मिला-है ॥

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Aik manāi-kē dui beṭ'wā rahē. Oh-ma-sē lahurā beṭ'wā
One man-of two sons were. Them-in-from the-younger son
 ap'nē bāp-sē kehes kī, 'jaun hamār hissā hōē taun bāṭ
his-own father-to said that, 'which my share may-be that dividing
deh.' Tab bāṭ dehes. Aur kuchh din bitē lahurā beṭ'wā
give.' Then dividing he-gave. And some days passing the-younger son
 sab lāi-ke par-dēs chālā. Aur ū apan māl kurāh
all taking a-foreign-land-to started. And there his-own fortune astray
 chal-ke khōye-dāyes. Aur jab sab khōye-chukā tab wah dēs-mā
going wasted-away. And when all wasted-had then that country-in
 barā jhūrā parā. Aur ū bhūkhan marāi lāg. Tab wah
great drought fell. And he from-hunger to-die began. Then that
 dēs-kē aik mukhiyā-kē ihā gā. Ū ap'nē khēt-mā sūar
country-of one head-man-of near he-went. He his-own fields-in swine
 tākāi paṭhain. Aur ō-kar garaj rahī kī, 'jaun sūar
to-look-after sent-him. And his intention was that, 'what swine
 khāt-hai taunē-kē bok'lā-mā āpan pēt bharī.' Tabau
are-eating those-of husks-with my-own stomach I-may-fill.' Even-then
 kēū nā dēs. Tab chēt-mā hōye-ke kahā kī,
any-body not gave(-him). Then senses-in becoming he-said that,
 'ham'rē bāp-kē hiā bahut majūr rōṭi pāwat-hāi. Ham bin
'my father-of near many labourers bread get. I without
 dānā marit-hai. Ab ham ap'nē bāp-kē lagē jabai aur ō-sē
grain am-dying. Now I my-own father-of near will-go and him-to
 kahab kī, "ai bāp, ham ghamand kīn aur bējā kīn. Aur ab
will-say that, "O father, I pride did and evil did. And now
 ham as kapūt han kī tohār beṭ'wā kah'wāc lāyēk nahī.
I so undutiful-son am that thy son to-be-called worthy not.
 Ham-kā ap'nē majūran-mā aik majūr jānau." Tab ap'nē bāp-kē
Me thy-own labourers-among one labourer know." Then his-own father-of

lagē-gū. Wah dūrai rahā tabai-sē ok^{re} bāp-kē darad
near-went. He far-off-even was then-even-from his father-to pity
 lāgī. Daur-ke chhap^{ta}ye-lehes, aur bahut chhōh kihes. Tab beṭ^{wa}
was-joined. Running embraced-him, and much love did. Then the-son
 bāp-sē kehes kī, 'ham ghamand kīn aur bōjā kīn. Aur ham
the-father-to said that, 'I pride did and evil did. And I
 as nahī kīn kī tohār beṭ^{wa} kahāī.' Tab bāp ap^{ne}
so not did that thy son I-may-be-called.' Then the-father his-own
 chākar-sē kehes kī, 'bahut nīk orh^{na} lāī-āwā; aur in-kē hāth-mā
servant-to said that, 'very good wrapper bring; and this-one hand-on
 mūd^{ri}, aur gōrē-mā pan^{hi} pahirāye-dē; aur khāye-kā deh aur khusī
ring, and feet-on shoes put; and food-to-eat give and merriment
 kar; kāhō-sē kī hamār beṭ^{wa} ham^{re}-lēkhē mari-gā-rahā, ab
make; because that my son in-my-eyes dead-had-been, now
 jīā-hai; herāye gawā-rahē, ab pawā-hai.' Tab
has-come-to-life; lost had-been, now I-have-found-him.' Then
 khusī bhaī.
rejoicing was-made.

Aur un-kar bar^{ka} beṭ^{wa} sew^{ra}-ma rahā. Jab ghar-kē nīar
And his elder son field-in was. When house-of near
 āwā tab gawāī aur nāchāī-kī bōlī sunes. Tab aik
he-came then singing and dancing-of sound he-heard. Then one
 chak^{ra}rahā-kā bolā-ke pūchhes kī, 'kā hōt-hai?' Tab wah kehes
servant calling asked that, 'what is-being-done?' Then he said
 kī, 'tohār bhāī āwā-hai. Tohār pitā baṛī meh^{mānī} kihēn-haī kī
that, 'thy brother come-is. Thy father great feasting has-done that
 achchhī-tarah pāyā.' Wah risāye-ko nāhī chahes kī,
in-a-good-condition he-found-him.' He getting-angry not wished that,
 'bhītar jāī.' Tab ō-kar bāp āye-ke manāyes. Tab
'inside I-may-go.' Then his father coming appeased-him. Then
 ap^{ne} pitā-sē kehes kī, 'dēkhō ham tohār bar^{san}-sē sēwā
his-own father-to he-said that, 'see I thy years-since service
 khusāmad karit-hai aur kab-hū toh^{re} mar^{ji}-sē bāher nāhī bhayen.
flattery doing-am and ever-even thy pleasure-of outside not became.
 Tab-au ham-kā kab-au aik chhērī-kā bachchā nāhī deheyā kī
Then-even me-to ever-even one goat-of young-one not gavest that
 ap^{ne} saṅgī-kē sāth anand-karit. Aur jab tohār beṭ^{wa}
my-own companions-of with merry-might-have-made. And when thy son
 āwā jāun tohār māl paturīā-mā kharch-kihes tum ō-kar khātir
came who thy fortune harlots-in spent thou him for
 baṛī meh^{mānī} kibeyā.' Tab ū kehes kī, 'ē beṭ^{wa}, tum sab din
great feasting did.' Then he said that, 'O son, thou all days

ham'rē nagīch hau; aur jaun-kuchh ham'rē hai ū tohār hai. Par
me near art; and what-ever with-me is that thine is. But
 anand mān'nā ham-kō chahī-thā, kāhe-sē kī tohar wah bhāī
to-celebrate joy to-me proper-was, because that thy that brother
 marā-rahā, jānau jāī-hai; aur khōī gā-rahā, taun
had-been-dead, as-if has-come-to-life; and lost had-been, that
 milā-hai.'
has-been-found.'

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II.

ऐसे ऐसे एक सीगठ वो बाघ रहै। दूनौ जने खेती किहेन काटेन मीजेन। सीगठ कहेन की तरे-का लेबे की ऊपर-का। बघज कहेन की हम तरे-का लेब। तब सीगठ कहेन की बाघ-राम हम तुमार असमंगी करब। बरा भात फुलौरी सीगठ-राम बनाइ-कर धइ दिहेन। बाघ-राम खाइन। बाघ कहेसि की सीगठ-राम, अब हम तुमार असमंगी करित-है। तब बाघ-राम डेठुरा मेठुरा चुरइ-कर सीगठ-के आगे धइ दिहेन। सीगठ वो बाघ-के बीच-में एक अहीर सब बात सुनत-रहा। अहिरवा कहेसि की बाघ-की असमंगी नाहीं बनि परी। सीगठ राम-की असमंगी बनि परी-है। बघज कहेन की हम तुम-का खाब, चबाब, हमार गौला किछ्छह। तब अहिरज अपनी महतारी-से कहेन की हे मारै। हम-का बाघ आजु धिरये बा की तुम-का हम खाइ लेब। तब जाँ-कर महतारी कहेस की दहजरा-के नाती कैसे खाई। तब अहिरवा-का ओ-कर महतारी कोठा-पर खार्ये-पियै-का दै-कर बैठाइ आई। तब बाघ आवा तो डाँक-कर कोन-पर चला गवा। माचा समेत उठाइ-कर लइ चला। रास्ता-में एक बरगद-का पेड़ मिला। अहिरज बरगद-का डार धै-कर लटकि रहा। तब बाघ अपनी डेरा-पर खाली माचा लइ-कर चला गा। माचा पटक दिहेस। वह-में अहीर राम त रहै न। तब आपन मूँड़ कपार कूँचै लाग। और अहीर वही पेड़-तर रहै लाग। वहाँ सुरा गाय रहत रहै। उन-का दिन भर चरावै और उनही-के दूध पीऐ। तवन बचै पेड़-पर साँप-के बिल-में नाइ देइ। बहुत दिन बीते एक सरप फन काढ़ि-कर बिल-से निकला। तब अहीर-से कहेस माँग का माँगत-है। मोर बड़ी सेवा किहे। तब अहिरज कहेन की हमार देह सोने-के होइ जाय। और दस बारह गाँव-के राज देह। तब सँपज बर-दान दे-के चल गयेन। तब अहिरवा-के देह सोने-के होय गा ॥

एक दिन अहीर-राम नदी-में नहाए गे । एक बार टूटि गा । ओ-का दोना-में कइ-कर नदी-में फेंकि दिहेन । ऊ बहत २ चला गा । राजा-के बाबी नहाने आई ऊ देखेस । तब दोना-में सोना-के बार रहे । तब घर-में आइ-कर कहेस की जे-कर बार सोना के है ऊ मनई कस त होई । ओही-के साथ बियाह होई । और मूँड़ मूँड़-कर पड़ी । तब एक मेहरारू ओ-कर टहलुइन कहेस की हम ढूँढ़ लाउब । तब ऊ बरगद-के पेड़-तर ढूँढ़त २ पहुँची और वहाँ रहे लागी । एक कोठिला माटी-के पेड़-तर बनाइस । तब आपन सीधा पिसान वहि-में धरेस । अहीर-राम-से एक दिन कहेस की बाबा मोर सीधा निकालि देहि । तब अहीर राम कोठिला-में घुसि गे । तब ऊ मेहरारू कोठिला ढंगराइ-कर राजा-के इहाँ ले-आई और अहीर-राम-के साथ बाबी-का बियाह होइ गा । कुछ दिन बीते दान दहेज दै-कर राजा बाबी बिदा कइ दिहिन । तब अहीर राम बाबी-के लइ-कर अपने घर आयेन । गाँव-वाले ओकरी महतारी-से कहेन की तुमार बेटवा आवा । तब बुढ़िअऊ कहेन की हमरे बेटवा-के बाघ खायेन रहा । जब बेटवा अपनी महतारी-से भेंट किहेस और ओढ़ना कपड़ा लत्ता दिहेस । तब ओ-कर मह-तारी खुसी भई ॥

जैसे राज पाट अहिरज-का लौटा वैसे सब-का लौटे ॥

[No. 20.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aisē aisē ĕk sigaṭh wo bāgh rahai. Dūnau janē khēti
So so one jackal and a-tiger were. Both person cultivation-of-land
 kihēn, kāṭēn, mījēn. Sigāṭh kahēn kī, 'tarē-kā lēbē kī
did, cut, rubbed. The-jackal said that, 'low-land-of will-you-take or
 ūpar-kā?' Bagha-ū kahēn kī, 'ham tarē-kā lēb.' Tab sigāṭh
up-land-of?' The-tiger said that, 'I low-land-of will-take.' Then the-jackal
 kahēn kī 'Bāgh-Rām, ham tumār as'maṅgī karab.' Barā,
said that 'Tiger-Rām, I of-you invitation-to-a-feast will-make.' Pulse-cakes,
 bhāt, phulaurī Sigāṭh-Rām banāi-kar dhaī-dihēn. Bāgh-Rām
rice, fruit-cakes Jackal-Rām having-prepared put-before-him. Tiger-Rām
 khāin. Bāgh kahēsi kī, 'Sigāṭh-Rām ab ham tumār as'maṅgī
ate. The-tiger said that, 'Jackal-Rām now I of-you invitation-to-a-feast
 karit-hai.' Tab Bāgh-Rām deṭhurā-moṭhurā churaī-kar sigāṭh-kē āgē
am-doing.' Then the-Tiger-Rām roots-etc. having-boiled jackal-of before
 dhaī-dihēn. Sigāṭh wo bāgh-kē bīch-mē ĕk ahir sab bāt sunat-
put. The-jackal and tiger-of between one cowherd all talk was-
 rabā. Ahir*wā kahēsi kī, 'bāgh-kī as'maṅgī nāhī bani-parī.
overhearing. The-cowherd said that, 'the-tiger-of feast not executed-well.
 Sigāṭh-Rām-kī as'maṅgī bani-parī-hai.' Baghaū kahēn kī, 'ham
Jackal-Rām-of feast was-executed-well.' The-tiger said that, 'I
 tum-kā khāb, chabāb, hamār gīlā kīyah.' Tab ahiraū
thee will-eat, will-chew, my bad-name you-made.' Then the-cowherd
 ap'nī mah'tārī-sē kahēn kī, 'hē māi, ham-kā bāgh āju
his-own mother-to said that, 'O mother, me the-tiger to-day
 dhiraye-bā, kī tum-kā ham khāi-lēb.' Tab ū-kar mah'tārī kahēsi
has-threatened, that you I shall-eat-up.' Then his mother said
 kī, 'dah'jarā-kāī nāti kaisē khāi.' Tab ahir*wā-kā ō-kar
that, 'beard-burnt-of grandson how will-eat.' Then the-cowherd his
 mah'tārī kōṭhā par khāye-pyāī-kā dāī-kar bāīthāi-āi. Tab
mother upper-story on food-drink given-having made-to-sit. Then

Bāgh āwā tau ḍāk-kar kōn par chalā-gawā.
the-tiger came then jumping the-corner-of-the-upper-story on went.

Māchā samēt uṭhāi-kar laī chalā. Rāstā-mē ḍk bar^agad-kā
The-bedstead with having-lifted having-taken went. Way-in one banyan-of
 pēr milā. Ahirāū bar^agad-kā ḍār dhāī-kar latakī-rahā.
tree was-found. The-cowherd banyan-of branch having-caught suspended-remained.

Tab bāgh ap^anī ḍērā-par khālī māchā laī-kar chalā-gā.
Then the-tiger his-own lodging-to empty bedstead taking went-away.

Māchā patak-dihes. Wah-mē Ahir-Rām ta rahaī na.
The-bedstead he-threw-on-the-ground. That-in the-cowherd indeed remained not.

Tab āpan mūr kapār kūḥāī lāg. Aur ahir wahī
Then his-own head forehead to-beat-in-grief he-began. And the-cowherd that-very
 pēr tar rahāī lāg. Wahā surā-gāy rahat rahaī. Un-kā
tree under to-live began. There cow-of-the-gods living was. Her

din-bhar charāwai aur un-hī-ke dūdh pīai. Tawan baohai
the-whole-day he-feeds and her-of milk drinks. That-which remained
 pēr-par sāp-kē bil-mē nāi-ḍei. Bahut din bitē ḍk sarap phan
tree-on snake-of hole-in he-pours-in. Many days passed one snake hood

kārhi-kar bil-sē nik^alā. Tab ahir-sē kahos, 'māg, kā
expanding hole-from came-out. Then the-cowherd-to it-said, 'ask, what

māgat-hai? mōr barī sēwā kihē.' Tab ahirāū kahen kī,
are-you-asking? my great service you-did.' Then the-cowherd said that,
 'hamār ḍēh sōnē-ke hoi-jāy, aur das bārah gāw-ke rāj ḍēh.'
'my body gold-of may-become, and ten twelve villages-of kingdom give.'

Tab sāpāū bar-dān ḍē-ke chal-gayen. Tab ahir^awā-ke ḍēh
Then the-snake boon-gift having-given went-away. Then the-cowherd-of body
 sōnē-ke hoy-gā.
gold-of became.

Ēk din Ahir-Rām nadi-mē nahāe gē. Ēk bār tūṭi-gā. Ō-kā
One day Ahir-Rām the-river-in to-bathe went. One hair broke. That
 ḍonā-mē kāi-kar nadi-mē phēki-dihen. Ū bahat-bahat
a-cup-of-leaves-in having-put river-in he-threw-away. That flowing-flowing

chalā-gā. Rājā-ke bābī nahānē āi; ū dokhes. Tab ḍonā-
went. The-king-of daughter to-bathe came; she saw. Then the-cup-of-leaves-

mē sōnā-ke bār rahaī. Tab ghar-mē āi-kar kahes kī, 'jē-kar
in gold-of hair was. Then house-in coming she-said that, 'whose

bār sōnā-ke hai ū manāi kas ta hōi? Ohī-kē sāth
hair gold-of is that man of-what-sort indeed may-be? That-very-of with

biyāh hōi.' Aur mūr-mūr-kar parī. Tab
marriage will-be.' And 'head-head'-crying fell (on-her-bed). Then

ēk meḥ^arārū ō-kar ṭah^aluin kahes kī, 'ham ḍhūrḥ lāub.'
one woman her maid-servant said that, 'I searching will-bring.'

Tab ū har^gad-kē pēr-tar dhūṛhat dhūṛhat pahūchī, aur walīā
Then she the-banyan-of tree-under searching searching arrived, and there
 rahāī lāgi. Ēk koṭhilā māṭi-ke pēr-tar banāis. Tab āpan
to-live began. One grain-vat earth-of tree-under she-made. Then her-own
 sīdhā pisūn walī-mē dhāres. Ahīr-Rām-sē ēk din kahes kī,
ralions flour that-very-in she-kept. The-cowherd-to one day she-said that,
 'bābā, mōr sīdhā nikālī-dēhī,' Tab Ahīr-Rām koṭhilā-mē ghusi-gē.
'Sir, my ralions take-out.' Then the-cowherd the-grain-vat-in went-into.
 Tab ū meh^rrārū koṭhilā dhāg^rrāi-kar Rājā-kē ilā lē-āī. Aur
Then that woman the-grain-vat rolling the-king-of near brought. And
 Ahīr-Rām-kē sāth bābī-kā biyāh hoi-gā. Kuchh din
the-cowherd-of with the-king's-daughter-of marriage became. Some days
 bitē dān dahēj dāī-kar Rājā bābī bidā-kāī-dihin.
passing gift dowry making the-king his-daughter sent-away-to-her-bridegroom's-house.
 Tab Ahīr-Rām bābī-kē laī-kar apⁿē ghar āyen. Gāw-wālō
Then the-cowherd the-king's-daughter taking his-own house-to came. Village-people
 ok^rī mah^tārī-sē kahen kī, 'tumār beṭ^wwā āwā.' Tab burhīāū
his mother-to said that, 'thy son came.' Then the-old-woman
 kahen kī, 'ham^rrē beṭ^wwā-kē hāgh khāyen-rahā.' Jab beṭ^wwā apⁿī
said that, 'my son the-tiger eaten-had.' When the-son his-own
 mah^tārī-sē bhēṭ^t-kihes aur orhⁿā kap^rrā-lattā dihes tab ō-kar mah^tārī
mother-with met and wrapper clothes-etc. gave then his mother
 khusī bhaī.
pleased became.

Jaisē rāj-pāṭ ahirāū-kā lauṭā, wausē sab-kā lauṭai.
As kingdom-throne the-cowherd-to returned, so all-of may-return.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time, the story goes, there were a jackal and a tiger, who were partners in a farm, and reaped the crop and rubbed out the grain. The jackal asked the tiger if he would take the grain of the low-land or of the high-land, and the tiger chose that of the low-land. Said the Jackal, 'Friend Tiger, I invite you to dinner,' and he made ready fried pulse-cakes, and boiled rice, and fried pulse and fruit cakes, and laid them out before Master Tiger, who ate them. Then said the tiger, 'Friend Jackal, now it's my turn to invite you to dinner.' So Master Tiger boiled some roots and vegetables and laid them before the Jackal.

Now there was a cowherd who heard this talk between the jackal and the tiger, and he must needs remark out loud that the tiger's dinner was not half so fine a one as that of Master Jackal. Whereupon the tiger turned upon him and said, 'you have taken away my good name, and I'll eat you and chew you to pieces.' The cowherd went home to his mother and told her that the tiger had threatened to eat him up. Said she, 'How will the grandson of a burnt-bearded one manage to eat you?' So she

made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the road they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn't there, and all that the tiger could do was to beat his head in his rage and disappointment.

The cowherd took to living under the tree, for there was there a cow of the gods,¹ and he took to feeding her, and living upon her milk. Any milk that remained over he used to pour down a snake's hole that was in the tree. After this had been going on for a long time, one day there came out of the hole a snake with expanded hood, which said to the cowherd, 'ask any boon you like, for you have done a great deal for me.' So the cowherd asked that his body might become solid gold, and that he might become a king of ten or twelve villages. The snake granted the boon and went away. Then the cowherd's body became solid gold.

One day Master Cowherd was taking a bath in the river, when one of his hairs broke off. He made a cup of leaves, in which he sent the hair floating down the stream. The king's daughter happened just then to be bathing, and saw a leaf-cup, with a golden hair in it, floating along. She went home saying to herself, 'if a man has hair of gold, how beautiful must he himself be. He is the only one that I will marry.' So she fell upon her bed saying that she had a headache. To console her, one of her maid-servants promised to search for the wonderful being. She searched and she searched till she came to the banyan tree, and there she began to live. She made a grain-vat² of earth and set it up under the tree, and in it she stored her food and her flour. One day she asked Master Cowherd to take her food out of the vat. As soon as he got inside it to hand the food out to her, she rolled it off to the king's palace, where the Princess was there and then married off to him. After a short delay, the King presented him with the marriage gifts and the dowry, and sent the bride off to her husband's home. So Master Cowherd came home with the Princess, and the village people told his mother that her son had arrived. She refused to believe it; saying that her son had been eaten up by the tiger. But when her son arrived at the house, and met her, and gave her heaps of fine clothes, she became quite happy.

And may we all have the luck that befell Master Cowherd.

¹ These Cows of the Gods are mythical animals, who milk whatever their owner desires. The word here may mean simply a wild cow.

² A *koṭhilā* is a large cylindrical vessel in which grain is stored.

It has already been pointed out under the head of Bihārī, *vide* Vol. V, Pt. II, p. 266, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, *viz.*, a North-Gangetic; a main, central portion, which lies north of the river Sone and south of the Ganges; and the tract known as Sōn-pār, which lies south of the former river. The language of the main, central portion is the Western Bhojpurī dialect of Bihārī which gradually shades off into Awadhī as we go westwards. The same dialect is also spoken in the small area of *Tappa Kōn*, *Taluka Majhwā*, and *Pargana Karyāt Sikhar*, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, *i.e.*, in *Pargana Bhadōhī*, which is a portion of the family domains of the Mahārāja of Benares, it is locally reported that a 'Provincial Dialect' is spoken. On examination of the specimens of this language, it is clear that this 'Provincial Dialect' is only Awadhī similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

In the Sōn-pār, the language is Baghēlī. This tract has been only lately colonised by Aryan races, and the former Aborigines have almost entirely given up the use of their own languages. A few still speak Kōrwārī, but the Kōls speak Baghēlī like their neighbours, and the language which was returned as Kōl from Mirzapur turns out on investigation to be only the Baghēlī spoken by the other inhabitants of Sōn-pār, with a few corruptions.

We thus get the following revised estimated figures for the languages spoken in the District of Mirzapur:—

Western Bhojpurī	.	.	.	.	.	.	.	.	.	810,000
Awadhī of North-Gangetic Tract	.	.	.	.	.	.	.	.	.	252,000
Baghēlī of Sōn-pār	.	.	.	.	.	.	.	.	.	49,500
Hindōstānī	.	.	.	.	.	.	.	.	.	49,500
Korwārī	.	.	.	.	.	.	.	.	.	33
Other Languages	.	.	.	.	.	.	.	.	.	475
TOTAL										<u>1,161,508</u>

It is unnecessary to give full specimens of the dialect of the north Gangetic tract. It will be sufficient to give the first few lines of the local version of the Parable of the Prodigal Son in transliteration. The same specimen will also do for the dialect of Western Jaunpur, or, as it is locally known, Banaudhī.

[No. 21.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(NORTH OF DISTRICT MIRZAPUR.)

Ek	jānē-kē	dūi	beṭwā	rahin.	Lahurkā	ap'nē	bāp-sē
<i>One</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger</i>	<i>his-own</i>	<i>father-to</i>
kahesi	ki,	‘bāp	hamār	hissā	hamē	bāṭi	dē.’
<i>said</i>	<i>that,</i>	<i>‘father</i>	<i>my</i>	<i>share</i>	<i>me-to</i>	<i>dividing</i>	<i>give.’</i>
bāp	āpan	sab	dhan	daulati	ap'nē	dūnō	larikan-kē
<i>father</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>riches</i>	<i>his-own</i>	<i>both</i>	<i>sons-to</i>
						<i>dividing</i>	<i>gave.</i>

AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

Besides having its own proper habitat, Awadhī is widely spoken by Musalmāns over the area in which Bihārī is the proper vernacular. This is possibly an example of the survival of the influence of the former Muhammadan court of Lucknow. The use of this dialect extends on the North of the Ganges as far east as the District of Muzaffarpur. It does not appear to be current in Darbhanga. South of the Ganges it extends as far east as the District of Gaya.

It is unfortunately impossible to give anything like accurate figures for the number of people who speak Awadhī in this area. The following figures are based upon approximate figures furnished by the various district officers:—

Province.	District.	Estimated-number of speakers of Awadhī.
Lower Provinces of Bengal—		
	Muzaffarpur	204,954
	Saran	40,000
	Champaran	58,000
	Gaya	64,500
	Shahabad	137,000
	Total for Lower Provinces	504,454
North-Western Provinces—		
	Ballia	30,370
	Ghazipur	111,000
	Bonares	120,000
	Mirzapur (Central)	31,000
	Azamgarh	107,000
	Gorakhpur	9,989
	Basti	Nil
	Total for North-Western Provinces	409,359
	GRAND TOTAL	913,813

In the District of Muzaffarpur this Awadhī dialect is spoken by the low-caste Musalmāns, the majority of whom belong to the Jolahā or weaver caste. It is hence locally known as Jolahā Bōlī, and was described in the local return as a mixture of the local Maithilī and Hindōstānī. An examination of the specimen which is given below will show that it is excellent Awadhī with only a slight infusion of these two languages. It should be noted that there is also a Jolahā Bōlī spoken in the Darbhanga District; but it is pure Maithilī, and is quite distinct from the dialect of the same name spoken in Muzaffarpur.

In the District of Saran, Awadhī is not spoken by the lowest class of Musalmāns, who speak the local Bhojpurī. But it is spoken by those of the middle class, and is locally called 'Bihārī Hindī.' A revised local estimate puts the number of speakers at 40,000.

In the District of Champaran, Awadhī is spoken by the middle-class Musalmāns, and by people of the Tikulihār, or spangle-maker, caste. The latter are locally reported to number, in round figures, 8,000. I roughly estimate the former at 50,000, so that the total number of speakers of Awadhī may be estimated at 58,000. The Awadhī spoken by the Tikulihārs is locally known as Tikulihārī. That spoken by

the middle class Musalmāns is called Shekhāi. The local reporters seem to be quite unaware that they are the same language.

It would be a waste of paper to give full specimens of those various occurrences of Awadhī. Indeed, it would be hardly necessary to give any specimens at all, were it not for the fact that the dialect is commonly used as a sort of language of politeness by all rustics of the Bihārī area when talking to Europeans, much as Urdū is used by their betters. This fact accounts for the frequency with which Europeans hear words like *kahis*, *dihis*, when conversing with servants whose native home is Bihār. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihārī Hindūs they are using a language which they have picked up from their Musalmān friends, and which they imagine to be the Hindōstānī of polite society. It will be sufficient to give the first few sentences of the versions of the Parable of the Prodigal Son which have been made into the Jolahā Bōlī of Muzaffarpur and into the Shekhāi of Champaran.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

JOLAHĀ BŌLĪ.

(MUZAFFARPUR DISTRICT.)

Ēk kōi ād^amī-kō dū laṛikā rahā. Oh-mē-sē chhoṭ^akā bāp-sē
One certain man-to two sons were. Them-in-from the-younger father-to
 kahis, 'hō bābā, māl daulat-mē-sē jō ham^arā hissā-bakh^arā hōy
said, 'O father, property riches-in-from what my share may-be
 sō ham-kō dē-da.' Tab wah wah-kō ap^anā dhan bāṭ dihis.
that me-to give.' Then he him-to his-own property dividing gave.
 Bahut din na gujarā kī chhoṭ^akā laṛkā sab kuchh jamā-kar-ke
Many days not passed that the-younger son all things collecting
 dūr dēs chalā-gawā. Aur wahā awār-pan-mē din gāwā-ke
distant country-to went-away. And there waywardness-in days having-spent
 ap^anā sar^abas gāwā-dālis. Aur jab wah ap^anā sab kuchh urā-dihis tab
his-own all lost. And when he his-own all things had-squandered then
 us dēs-mē bhārī akāl paṛā, aur wah kaṅgāl bha-gawā. Aur wah
that country-in heavy famine fell, and he indigent became. And he
 us dēs-kē ēk lam^ahar ād^amī kihā jā-ke rah^anē lagā. Wah ō-kō
that country-of one great man near going to-live began. He him
 khēt-mē sūar charānē-kō bhējis.
field-in swine to-feed sent.

[No. 23.]

SHEKHAĪ.

(CHAMPARAN DISTRICT.)

E-gō ād^amī-kā dū-gō bēṭā rahē. Chhoṭ^akā ap^anē bābā-sē kahēs
One man-of two sons were. The-younger his-own father-to said
 ke, 'ham^arā hissā ham^arā dē-da.' Tab un-kē pās jē dhan rahē
that, 'my share to-me give.' Then him-of near what property was
 sē un-kē dē-diyen. Thorā din bād ū sab dhan lē-ke
that him-to he-gave-away. A-few days after he all property taking
 par-dēsē chālā-gawā. Luchaī-mē sab dhan āpan kharāb-kihes.
to-a-foreign-country went-away. Debauchery-in all property his-own he-spoiled.
 Jab dhan sab kharāb-ka-dihes tab ok^arā dukh hōwe lāges. Tab
When fortune all he-had-spoiled then him-to trouble to-be began. Then
 wah dēsā-kā ek ād^amī kihā rah-gawā, jē ap^anā khēt-mē sūar
that country-of one man near he-lived, who his-own field-in swine
 charāw^anē-kē bhējis.
to-feed sent(-him).

THĀRŪ AWADHĪ.

The language spoken by the Thārūs has been fully dealt with under the head of Bihārī, Vol. V, Pt. II, pp. 313 and ff. Commencing at Bahraich and going eastwards they speak a corrupt form of Bhojpuri. On the other hand, the 3,000 Thārūs of Kheri, who are settled in the north and west of the district have been locally reported to speak a 'Corrupt Gōrkhālī.' An examination of the specimen of their dialect received from that district shows that it is neither more nor less than the local Awadhī, mixed with Kanaujī, with a few ignorant corruptions. This will be evident from the following first few sentences of the local Thārū version of the Parable of the Prodigal Son.

[No. 24.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

THĀRŪ AWADHĪ.

(KHERI DISTRICT.)

Phalānē padhān-kē dui laurā rahaĩ. O-mā-sē lahurā laurā
A-certain gentleman-of two sons were. Them-in-from the-younger son
 daddā-sē bōlā, 'daddā rē, hamārā jō-kuchh hō māl-kā
the-father-to spoke, 'father O, mine whatever may-be property-of
 jhāḍā bāt dē.' Woh ap'nī jīt-mē un-kō bāt diyā.
share dividing give.' He his-own life-time-in him-to dividing gave.
 Bahut din nāhī bhayē ki lahurā laurā sab kuchh ekatthā-kar-ke
Many days not became that the-younger son all things putting-together
 dūr-kē dēs-kō chalō-gayō. Aur ap'nā māl lūchāi-mā huwā
distant country-to went-away. And his-own property wickedness-in there
 urāy-daī. Aur jab sab urāy-daī tab us dēs-mā akāl
squandered. And when all he-squandered then that country-in famine
 pareo. Aur wah us dēs-ke phalānē basindā-kē tīr gayō
fell. And he that country-of a-certain inhabitant-of near went
 aur woh usē ap'ne khētan-mā sūar charāw'ne paṭhao.
and he him his-own fields-in swine to-feed sent-him.

example of the perfect tense is *kihyō-hai*, I have done. The honorific imperative ends, as in Bihārī, in *i*. Thus, *dēi*, be good enough to give; *kari*, be good enough to make. The Infinitive ends in *b*, as in Awadhī and Bihārī, and verbs whose roots end in *ā* have an oblique form in *māi*, in this also following the latter language. Examples are *jāb* to go; *charāmāi-kā*, for feeding; and *kahāmāi-māphik*, fit to be called.

Typical of the Baghēlī dialect is the *sukhun-takiyā*, or expletive, *tai*, which is added to the past tense of verbs, like the *sā* of Bhojpurī. It occurs several times in the specimens. The following are examples. *Gē-tai*, they had gone; *dēt-rahā-tai*, he was giving; *rahē-tai*, they were; *rahā-tai*, he was; *mari-gā-tai*, he died. In some cases it has the force of the Hindi *thā*, like the *tō* or *tē* which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, *paṭṭī rahī-gai-hai*, the share has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is *ap'nā* (the oblique form instead of the nom. *ap'nē*) *achchhā bhōjan kinhen-hai*, Your Honour has given a good feast.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN I.

एक मनई के दुइ लरिका रहैं । तौने-मा छोटकौना अपने बाप-से कहिस दादा धन-मा जौन मोर हींसा होइ तौन मोहीं दै देई । तब वा उन का आपन धन बाँटि दिहिस । बहुत दिन नहीं गे-तै कि छोटकौना लरिका सब एकट्ठा कै-के परदेस चला-गा और उहाँ लुचई-मा दिन बिताइ-के आपन धन उड़ाइ दिहिस । जब वा सब कुछ उड़ाइ चुका तब ओह देस-मा अकाल पड़ा औ वा कङ्गाल होइ-गा औ वा ओह देस-वालेन-मा एक-के इहाँ जाइ-के रहैं लाग वा वो-का अपने खेत-मा सुअर चरामै-का पठइस । औ वा उनहिन छेमिन-तै जिनक सुअर खात रहे-तै आपन पेट भरैं चाहत रहा-तै । औ ओ-का कोऊ कुछू नहीं देत रहा-तै । तब वो-का चेत भा । औ वा कहिस कि मोरे बाप-के केतने मजूरन-का खाइ-से अधिकहा रोट्टी होति-है औ मै भूखन मरत्यो-हैं । मै उठि-कै अपने बाप-के लघे जेहौं औ वो-से कहिहौं कि बाप मै दइउ-के बिरुद्ध औ अपना-के सौहैं पाप किह्यो-है मै फेर-के अपना-केर लरिका कहामै माफिक नहीं आहेउँ अपने मजूरन मा एक-के नाई मोहीं करी । तब वा उठि-कै अपने बाप-के लघे चला । पै वा दूरिनरहा-तै कि वो-कर बाप वोही देखि-कै दाया कीन्हिस औ दौरि-कै वो-के गरे-मा लपटि-कै वो-का चूमिस । लरिका वो-से कहिस कि बाप मै दइउ-के बिरुद्ध औ अपना-के सौहैं पाप किह्यो-है अब फेरि-कै अपना-केर लरिका कहामै जोग नहीं आहेउँ । पै बाप अपने चकरन-से कहिस कि सब-से निकहा कपड़ा निकास-के वो-का पहिरावा औ वो-के हाथ-मा मुँदरी औ गोड़े-मा पनहीं पहिरावा । औ हम खई औ खुसी करी । काहे से कि या मोर लरिका मरि-गा-तै फेरि-कै जिया-है । हेराइ-गा-तै फेरि-कै मिला-है ॥

जब उइँ आनन्द करैं लागें तब वो-कर जेठ लरिका खेत-मा रहा-तै । औ जब वा आवत आवत घर-के लघे पहुँचा तब बाजा और नाच-केर अबाज

मुनिस । औ वा अपने चकरन-मा एक-का अपने लघे बोलाइ-कै पूँछिस कि या का होत-है । वा वो-से कहिस कि अपना-केर भाई आबा-है औ अपना-के दाज निकहा खाइ-का खाइन-है काहे-से कि वो-का नीक सूख पाइन-है । पे वा रिस कीन्हिस औ भीतर न जाब चाहिस । यहँ-से वो-कर बाप बाहेर आइ-कै वोही मनामै लाग । वा बाप-का जबाब दिहिस कि देखी मै एतने बरिसन-से अपना-केर सेवा करतेउ है औ कब-हूँ अपना-केर हुकुम नहीं टारेउँ । औ अपना मोहीं कब-हूँ एक बोकरी भर नहीं दीन कि मै अपने दोस्तन-के साथ आनन्द करतेउँ । पे अपना-केर या लरिका जौन पतुरियन-के साथ अपना-केर धन खाइ-गा-है जब-हिन आबा तब-हिन वो-के खातिर अपना अच्छा भोजन कीन्हन-है । बाप वो-से कहिस कि बेटा तैं सब दिन मोरे साथ ह्ये औ जौन कुछ मोरे है तौन सबतार आथ । पे आनन्द करव औ खुस होब उचित रहा-तै काहे से कि या तोर भाई मरि-गा-तै फेरि-के जिया-है हेराइ-गा-तै फेरि-के मिला-है ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manai-kē dui larikā rahaĩ. Taunē-mā chhoṭ'kaunā ap'nē
One man-of two sons were. Them-in the-younger his-own
 bāp-sē kahis, 'dādā, dhan-mā jaun mōr hīsā hōi, taun
father-to said, 'father, the-property-in which my share may-be, that
 mōhĩ dāĩ-dēi.' Tab wā un-kā āpan dhan bāṭi dihis.
to-me give-away.' Then he them-to his-own property dividing gave.
 Bahut din nahĩ gē-tai ki chhoṭ'kaunā larikā sab ekatṭhā.
Many days not passed that the-younger son all together
 kāĩ-ke par-dēs chalā-gā; aur uhā luchchai-mā din
having-made (to)-a-foreign-land went-away; and there debauchery-in days
 bitāi-ke āpan dhan urāi-dihis. Jab wā sab-kuchh
having-caused-to-pass his-own fortune wasted-away. When he everything
 urāi-chukā tab ōh dēs-mā akāl para. Au wā
had-spent-completely then that country-in a-famine fell. And he
 kaṅgāl hoi-gā. Au wā ōh dēs-wālen-mā ek-kē ihā jāi-ke
indigent became. And he that countrymen-in one-of near going
 rahāĩ lāg. Wā wō-kā ap'nē khēt-mā suar charāmāĩ-kā paṭhaĩs. Au
to-live began. He him his-own fields-in swine feeding-for sent. And
 wā un'hin chhēmin-tē jin-ka suar khāt-rahē-tai āpan pēt
he those-very husks-with which the-swine used-to-eat his-own belly
 bharāĩ chāhat-rahā-tai. Au ō-kā kōū kuchhū nahĩ dēt-rahā-tai.
to-fill wished. And him-to anybody anything not used-to-give.
 Tab wō-kā chēt bhā. Au wā kāhis ki, 'mōrē bāp-kē ket'nē
Then him-to senses became. And he said that, 'my father-of how-many
 majūran-kā khāi-sē adhik'hā rōṭi hōti-hai au mai bhūkhan mar'ṭyō-haĩ.
labourers-to eating-than more bread is and I from-hunger dying-am.
 Mai uṭhi-kāĩ ap'nē bāp-kē laghē jaihaũ au wō-sē kahihaũ ki,
I arising my-own father-of near will-go and him-to I-will-say that,
 "bāp, mai Daĩu-kē biruddh au ap'nā-kē saũhē pāp kihyō-hai.
"father, I God-of against and Your-Honour-of before sin have-done.
 Mai phēr-ke ap'nā-kēr larikā kahāmāĩ māphik nahĩ āheũ. Ap'nē
I again Your-Honour-of son to-be-called worthy not am. Your-own

majūran-mā òk-kē nāĩ mōhĩ kari.”’ Tab wā uṭhi-kāĩ ap’nē bāp-kē
labourers-in one-of like me make.”’ Then he arising his-own father-of
 laghē chalā. Pai wā dūrin rahā-tai ki wō-kar bāp wōhi dēkhi-kāĩ
near went. But he in-distance was that his father him seeing
 dāyā kinhis au dauri-ke wō-kē garē-mā lapaṭi-kāĩ wō-kā chūmis,
pity did and running his neck-on embracing him kissed.

Larikā wō-sē kahis ki, ‘bāp, mai Daĩu-kē biruddh au ap’nā-kē
The-son him-to said that, ‘father, I God-of against and Your-Honour-of
 saũhē pāp kihyō-hai. Ab phēri-kāĩ ap’nā-kēr larikā kahāmāĩ jōg
before sin have-done. Now again Your-Honour-of son to-be-called worthy
 nahĩ āheũ.’ Pai bāp ap’nē chak’ran-sē kahis ki, ‘sab-sē
not I-am.’ But the-father his-own servants-to said that, ‘all-than
 nik’hā kap’rā nikās-ke wō-kā pahirāwā; au wō-kē hāth-mā mūd’rī
good clothes taking-out him-to put-on; and his hand-on a-ring
 au gōrē-mā pan’hĩ pahirāwā; au ham khāi au khusī kari;
and feet-on shoes put-on; and us let-eat and happiness make;
 kāhē-sē ki yā mōr larikā mari-gā-tai, phēri-kāĩ jiyā-hai;
because that this my son having-died-went, again has-come-to-life;

herāi-gā-tai, phēri-kāĩ milā-hai.’
having-been-lost-went, again has-been-found.’

Jab uĩ ānand karāĩ lāgē, tab wō-kar jōth larikā
When they rejoicing to-make began, then his elder son
 khēt-mā rahā-tai. Au jab wā āwat-āwat ghar-kē laghē pahūchā tab
field-in was. And when he coming house-of near arrived then
 bājā aur nāch-kēr abāj sunis. Au wā ap’nē chak’ran-mā
music and dancing-of sound he-heard. And he his-own servants-in
 òk-kā ap’nē laghē bolāi-kāĩ pūchhis ki, ‘yā kā hōt-hai?’ Wā
one-to himself-of near calling asked that, ‘this what is-happening?’ He
 wō-sē kahis ki, ‘ap’nā-kēr bhāi ābā-hai au ap’nā-ke
to-him said that, ‘Your-Honour-of brother come-is and Your-Honour-of
 dāu nik’hā khāi-kā khāin-hai, kāhē-sē ki wō-kā nīk-sūkh
father good food has-eaten, because that him well-and-healthy
 pāini-hai.’ Pai wā ris kinhis au bhitar na jāb chāhis.
he-has-found.’ But he anger did and inside not to-go wished.

Yahā-sē wō-kar bāp baher āi-kāĩ wō-hī manāmāĩ lāg.
Owing-to-this his father outside coming him-even to-appease began.
 Wā bāp-kā jabāb dihis ki ‘dēkhī, mai et’nē barisan-sē,
He the-father-to answer gave that ‘see, I so-many years-since,
 ap’nā-kēr sēwā kar’tēũ-hai, au kab-hũ ap’nā-kēr hukum
Your-Honour-of service doing-am, and ever-even Your-Honour-of orders

nahi t̥areũ; au ap'nā mōhĩ kab-hũ ěk bok'rau-bhar nahĩ dīn
not disobeyed; and Your-Honour to-me ever-even one goat-even not gave
 ki mai ap'nē dōstan-kē sāth ānand kar'teũ. Pai
that I my-own friends-of with rejoicing might-have-made. But
 ap'nā-kēr yā larikā jaun paturīyan-kē sāth ap'nā-kēr
Your-Honour-of this son who harlots-of with Your-Honour-of
 dhan khāi-gā-hai, jab'hin ābā tab'hin wō-kō khātir
fortune has-eaten-up, when-even he-came then-even him-of for-the-sake
 ap'nā achchhā bhōjan kinhen-hai.' Bāp wō-sē kahis ki
Your-Honour good feast made-has.' The-father him-to said that
 'bētā, tāĩ sab dīn mōrē sāth hayē au jaun-kuchh mōrē hai taun sab
'son, thou all days me with art and what-ever mine is that all
 tōr āy. Pai ānand-karab au khus-hōb uchit rahā-tai; kāhō-sō ki
thine is. But to-make-merry and to-be-pleased proper was; because that
 yā tōr bhāi mari-gā-tāĩ, phēri-kāĩ jiyā-hāĩ; herāi-gā-tai,
this thy brother having-died-went, again has-come-to-life; having-been-lost-went,
 phēri-ke milā-hai.'
again has-been-found.'

[No. 26.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN II.

हम पाँचन-मा आपुस-मा जिमौ जाघा खातिर लड़ाई होइ-गै-तै । पहिले सब भाई साभे-मा रहे-हैं पुन निनार होइ-गे । पहिले बहुत लड़ाई रही-है पै अब सब मुकदमा पट-पटाइ-गे । अब विसन-मा कौनौ लड़ाई नहीं आय । पै अब-हूँ पहिलेन कौ लड़ाई-के मारे नौक-के बोल-चाल नहीं आइ । औ तब-हिन से आपुस-का खाबौ पियब छूट-है । जाघा काहे अर्जौ दिहिन-रहै पै गमी परि-गै । तौने-ते न पहुँचे ता मुकदमा खारिज होइ-गा । पट्टी-मा पाँच छ जने पट्टीदार रहे-हैं । उई मर-गे और उन-कर जाघा सरकार-मा जप्त होइ-गै । अब हमार दुइ जने भाई-कौ पट्टी रहि-गै-है ॥

TRANSLITERATION AND TRANSLATION.

STATEMENT OF AN ACCUSED PERSON.

Ham-pāchan-mā	āpus-mā	jimī	jāghā	khātir	laṛāi	hoi-gai-tai.		
<i>We-five-among</i>	<i>with-one-another</i>	<i>land</i>	<i>ground</i>	<i>for</i>	<i>quarrel</i>	<i>took-place.</i>		
Pahilē	sab	bhāi	sājhē-mā	rahē-haī.	Pun	ninār	hoi-gē.	
<i>Formerly</i>	<i>all</i>	<i>brethren</i>	<i>conjointly</i>	<i>lived.</i>	<i>Again</i>	<i>separate</i>	<i>became.</i>	
Pahilē	bahut	laṛāi	rahī-hai.	Pai	ab	sab	mukad ^a mā	paṭ-paṭāi-
<i>Formerly</i>	<i>much</i>	<i>quarrel</i>	<i>existed.</i>	<i>But</i>	<i>now</i>	<i>all</i>	<i>cases</i>	<i>have-been-</i>
gē.	Ab	waisan-mā	kaunau	laṛāi	nahī	āy.	Pai	
<i>compromised.</i>	<i>Now</i>	<i>in-such(-a-sense)</i>	<i>any</i>	<i>quarrel</i>	<i>not</i>	<i>is.</i>	<i>But</i>	
ab-hū	pahilen-ki	laṛāi-kē	mārē	nīk-ke	bōl-chāl	nahī	āi.	
<i>even-now</i>	<i>previous</i>	<i>quarrel-of</i>	<i>reason-by</i>	<i>good-having-done</i>	<i>talk</i>	<i>not</i>	<i>is.</i>	
Au	tab ^a hin-sē	āpus-kā	khābau-piyab	chhūṭ-hai.	Jāghā-kāhē			
<i>And</i>	<i>since-then</i>	<i>with-one-another</i>	<i>eating-and-drinking</i>	<i>is-stopped.</i>	<i>Land-for</i>			
arji	dihin-rahai.		Pai	gamī	pari-gai;	taunē-tē	na	
<i>application</i>	<i>they-had-submitted.</i>		<i>But</i>	<i>mourning</i>	<i>happened;</i>	<i>thereby</i>	<i>not</i>	
	pahūchē	tā	mukad ^a mā	khārij-hoi-gā.	Paṭṭi-mā	pāch		
<i>they-reached(-the-court)</i>	<i>hence</i>	<i>the-case</i>	<i>was-dismissed.</i>	<i>The-share-in</i>	<i>five</i>			
chha	janē	paṭṭi-dār	rahē-haī.	Uī	mar-gē	aur	un-kar	jāghā
<i>six</i>	<i>persons</i>	<i>co-sharers</i>	<i>were.</i>	<i>They</i>	<i>died</i>	<i>and</i>	<i>their</i>	<i>land</i>

Sar^akār-mā japt-hoi-gai. Ab hamār dui-janē bhāi-kāī paṭṭī
Government-in was-appropriated. Now my two-persons brothers-of share
 rahi-gai-hai.
remains.

FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves¹ about land. Formerly all our brethren lived conjointly, but later on we became separate. Formerly there was a great dispute, but now all the cases have been compromised, and at present, in that sense, we have no enmity; but still we are not on speaking terms on account of the original quarrel, nor do we eat or drink together. They had submitted an application for the land, but there happened to be a mourning for the death of a relative, and, owing to their not reaching the court in time, the case was dismissed. There used to be five or six co-sharers, but they died and their land was attached by Government. Now all that remains is the share of myself and my brother.

It will suffice to give a short specimen for the dialect of the Sōn-pār portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhojpurī of the centre of the district. Thus, *bhaīl*, in the specimen, is Western Bhojpurī, not Baghēli. So the futures *jāb*, I will go, and *kahab*, I will say, are borrowed from Western Bhojpurī, and give the extract an air of being written in Awadhī which also uses this future with *b*.

¹ The word *pāchan*, the oblique plural of *pāch*, five, is used here to signify a collection,—‘all of us.’

[No. 27.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ DIALECT.

(SŌN-PĀR TRACT OF DISTRICT MIRZAPUR.)

Ēk ād^amī-kē dō bēṭā rahē. Aur chhōṭā bēṭā bāp-sē
One man-of two sons were. And the-younger son the-father-to
 kahis, 'dauā, chij-batus-mē jawan mōr bakh^arā hōy bāṭ dē.'
said, 'father, things-in which my share may-be dividing give-me.'
 Tab wah āpan jiūkā-kā dōnō jan-kē bāṭ dihis. Thōrē din
Then he his-own livelihood both persons-to dividing gave. A-few days
 bhañl-hōī kī chhōṭā chhaṭṭā sab jor-baṭor-ke lē-ke
might-have-become (passed) that the-younger son all collecting taking
 dūr dēs-mē chal-gaīs; aur kul-hī pūjī gūṛai-mē uṛāy-dihis.
far country-into went-away; and all-even property debauchery-in squandered.
 Aur jab sab uṛāy-chukal tab woh dēs-mē baṛā bhārī akāl
And when all squandering-finished then that country-in very great famine
 paṛis. Tab wah-kā jarūrat bhaīs. Tab wah dēs-kē ik jan
fell. Then him-to want became. Then that country-of one person
 thān gaīs. Wah tab āpan khēt-mē sūar charāwe-ke kār-dihis.
near he-went. He then his-own field-in swine to-feed employed-him.
 Aur bhūsi-sē āpan pēt bharē-kē rāji rahis jawan sūar
And husks-with his-own stomach to-fill agreed he-was which swine
 khāt-rahē. Aur oh-kā kōī nāhī dihis. Aur jab ō-kar jī
eating-were. And him-to anybody not gave. And when his mind
 ṭhikānē bhaīs, tab kahis, 'ham^arē dāū-kē nōkar kit^anē hañhañ
settled became, then he-said, 'my father-of servants how-many will-be
 jin-kā rōṭī bhar-pēt milat-haīs aur bach-rahāt-haīs; aur mañ bhūkhan
whom-to bread full-belly is-given and saved-remains; and I from-hunger
 marat-hū. Āpan dāū-kē pās chalal-jāb aur kahab ki, "dāū,
dying-am. My-own father-of near I-will-walk-up and I-will-say that, "father,
 moh-sē baṛā kasūr Bhag^a-wan-kē niarē aur tōr niarē bhaīs. Aur
me-by great fault God-of near and thee near became. And
 mañ tōr bēṭā kah^abē lāyak nāhī baṛiyō. Ap^anē nok^aran-ki nañ
I thy son to-be-called worthy not am. Thy-own servants-of like
 mōhū-kē rakh-lē."
me-too keep."

THE BROKEN DIALECTS OF THE WEST.

Immediately to the west of Baghēli, the language is Bundēli, but between the two there are a number of border dialects which are a mixture of both languages. Although these lie to the west of Awadhī as well as of Baghēli, they are all more nearly akin to the latter than the former; in that, instead of the *b*-future, we have the one with *h*, and sometimes even meet the typical Baghēli enclitic *tai*. One peculiarity of Eastern Hindī is very prominent in these languages, *viz.*, the preference of *wa* for *o*, of *wā* for *ō*, of *ya* for *e*, and of *yā* for *ē*. This, as has been previously pointed out, is frequent both in Awadhī and in Baghēli, but there it does not occur to anything like the same extent as it does in these western broken dialects. This is mentioned here once for all. In dealing with the broken dialects, I shall not attempt to point out every instance of its occurrence.

TIRHĀRĪ.

This language has been reported from five districts lying on the banks, in Hindōstānī *tīr*, of the River Jamna, *viz.*, on the north bank, Fatehpur and Cawnpore, and on the south bank Banda, Hamirpur, and Jalaun. As its name implies, it is the language of the river banks, along which, only, it is spoken. From all these districts, it has been returned as a dialect of Bundēli. This is, however, an incorrect description. As a matter of fact, the name is not that of any one dialect at all, but, according to locality, it represents three distinct dialects. In Jalaun, the dialect which is named Tīrhārī is good Bundēli. In Cawnpore, it is Kanaujī with some admixture of Awadhī. While in Fatehpur, Banda, and Hamirpur it is Baghēli mixed with Bundēli, the proportion of the latter language increasing as we go westwards. The name should properly be spelt *Tīr'hārī*, but I follow the more usual and convenient method of writing it Tīrhārī.

The Tīrhārī of Jalaun will be described when dealing with Bundēli. That of Cawnpore will be found under the head of Kanaujī. At present we shall only discuss the various forms of it which occur in the three remaining districts.

The number of speakers of Baghēli Tīrhārī is reported to be as follows :—

Fatehpur	.	.	.	.	.	.	.	.	.	.	197,700
Banda	.	.	.	.	.	.	.	.	.	.	25,000
Hamirpur	.	.	.	.	.	.	.	.	.	.	3,000
TOTAL										.	225,700

We shall commence with the Tīrhārī of Banda. The specimen is a version of the Parable of the Prodigal Son. In the very first sentence, we meet an instance of the peculiarity of spelling just noticed, *viz.*, in the word *gadyāl* for *gadēl*, a son. The conjugation of the verbs is as in Awadhī, and so is the declension of nouns, except in one important point, *viz.*, that before transitive nouns in the past tense, the Agent case is used with the Western Hindī and Bundēli suffix *nē*. This occurs even before verbs which are conjugated in the Awadhī manner, in which, at the present day, the active, and not the passive, construction is usual. Thus, in the third sentence of the following specimen, we have *maṛai-nē bāṭi dihis*, the man divided, or more literally, by the man divided (for 'it was divided by him'). So also in many other cases. Sometimes, as in *bāpaiṅ*, *bap'wai*, the Agent case is in the form of the oblique case ending in *aī* or *ai*, instead of suffixing *nē*. This is an interesting survival from the old Prakrit dialect of the locality.

[No. 28.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेउँ मड़ई-के दुइ गद्याल रहै । उन अपने बाप-तन कहिन कि अरे मोरे बाप तै हमरे हीसन-का माल टाल हमै बाँटि दे । तब मड़ै-ने आपन सब लैया पुँजिया दानौँ गद्यालन-का बाँटि दिहिस । कुछ दिन बीते छोटे गद्याले आपन सब माल टाल जमा किहिस । औ लै-कै बड़ी दूरी बिदेसै निकारि गवा । हुन आपन सब रुपया पैसा गुँडई-माँ उठाय डारिस । जबै सब लैया पुँजिया लाय गै तब उई देसवा-माँ बड़ा भारी काल पड़ा । तब उही रोज २-कै खरिच खरावा-कै दिक्कत होनि लाग । तब वो वहि देसवा-के एक रहीस महाजन-के लगे गवा । औ जाय वहि-तै भेंट भलाई किहिसि । वहीँ वही आपने ख्यातन-माँ सुवरन-के चरावै-के बरे पठवाइस । वो वही भूसी खाय निबाह करतै जिही सूवर खात-रहै । पै कौनेउँ मड़ै-ने वही वही न खाँय दिहिस । जब वही होस भा तब अपने मन-माँ कहिसि कि दिख-ले मोरे बाप-के बहुत से नौकरिहन-का इतना मिलत-है कि उई अच्छी तहन प्याट भर खाति-है औ कुछ बचाय ल्यात-है । हाय बाप रे मै भूखन मरत-हौ । अब हिन-ते अपने बाप-के लगे जैहौँ और वहि-ते कहिहौँ कि ओ मोरे काका मै नरायन-के उलटे औ तोरे सौँधे अपराध किहूँ । औ मै यहि लायक नहीँ आछूँ कि त्वार गद्याल बाजौँ । मोहीँ अपने और मजूरन की तरह राखि ल्याव । यहि-के पाछे वो उठा औ अपने बपवा-के लगे आवा । पै अबे वो अपने बपवा-के लगे न पहुँचा-रहै कि वहि-के बापें दूरी-तै दीखिम औ मारे स्वाह-के दौरा औ बिटौना-के गरे-माँ छिपट गा । और वही चूमिस । गद्याले कहिसि कि ओ मोरे काका मै नरायन-के उलटे औ तोरी आँखिन-के सौँधे अपराध किहूँ औ यहि लायक नहिँ आछूँ कि त्वार बेटवा कहाउँ । पै बपवै अपने नौकरिहन-का हुकुम दिहिसि कि सब-ते नौक छड़िना लाय यही पहिरावो औ यहि-की अँगुरी-में मुदरी पहिराओ औ गोडेन-माँ पनहीँ पहिराओ । औ मोहीँ खाँय औ खुसी करै द्यव । कहे-ते-

कि यो म्वार गद्याल फिर-कै जिया-हे यो हिराय गा-रहे तीन पुनि कै मिला-हे । औ उइ बापौ बिटवा खुसी करै लाग ॥

यहि जून वहि-कर बड़कौना गद्याल ख्यात-माँ रहै । जब वह पुनि घर-के लगे आवा तबै वहि-के कानेन-माँ नाचै गावै-कै आवज परी । वही नौकर-न-ते याक-का बुलाइस औ पूँछैसि कि यहि-कर का कारन है । नौकर वै कहौ कि त्वार कुटकौना भैवा आवा-है । औ तोरे बपवै उहि-के अच्छी तहन लौटि आवै-के कारन सब-का न्यून किहिसि-है । बड़कौना भैवा यहो बात-पर रिसहाय उठा औ घरवा-के भीतरै नहीं जात-रहे । तब वहि-कर बपवा बहिरे आवा औ बहुत मनाइस औ फुसलाइस । औ बड़कौना बिटवै कहेसि कि देखि ले इतने दिनन मै तोरि टहल किछू औ तोरे हुकुम-के बाहिर कब्यौ नहीं होयूँ तै मोहीं कतौ इतनिओ मदत नहीं दिहे कि मै अपने साथिन-के सँघे खुसी करयूँ । पै जैसे या त्वार कुटकौना बिटवा आवा जिहीं त्वार सब माल टाल गुंडई-माँ लाय डारिस तै न्यून किहे । बपवै कहौ ओ मोरे बिटवा तै सब दिन मोरे साथ रहा आव औ सब जौन म्वार हे मानौ त्वारै आय । यहै उचित रहे कि हम न्यून करन औ खुस ह्वान काहे कि यो त्वार भाई आय । मरि-कै जिया-हे । हिराय गा-रहे तीन पुनि कै मिला-हे ॥

[No. 28.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Kauneñ marai-kē dui gadyāl rahaĩ. Un ap^{nē} bāp-tan kahin
A-certain man-of two sons were. They their-own father-to said
 ki, 'arē mōrē bāp, taĩ ham^{a-rē} hīsan-kā māl-tāl hamaĩ bāñi
that, 'O my father, thou our shares-of property us-to dividing
dē.' Tab marai-nē āpan sab laiā-pūjiyā dwānañ gadyālan-kā
give.' Then the-man-by his-own all substance both sons-to
bāñi dihis. Kuchh din bitē chhōtē gadyālē āpan sab
dividing was-given-by-him. Some days having-passed the-younger son his-own all
māl-tāl jamā-kihis. Au lai-kāĩ bañi dūri bidēsai
property collected. And taking-it very distant foreign-country-to
nikari-gawā. Hun āpan sab rup^{yā} paisā gūḍai-mā uṭhāy-ḍāris.
went-away. There his-own all money pice debauchery-in he-spent.
 Jabai sab laiā-pūjiyā lāy-gai, tab uī des^{wā-nā} bañi bhāri
When all substance was-burnt-up, then that country-in very heavy
kāl parā. Tab uhi rōj-rōj-kāĩ kharich-kharābā-kāĩ dikkat hōni
famine fell. Then him every-day-of expenditure-of trouble to-be
lāg. Tab wō wahi des^{wā-kē} ek rahis mahājan-kē lagē gawā au
began. Then he that country-of one well-to-do banker-of near went and
jāy wahi-tē bhēṭ-bhalāi kihisi. Wahĩ wahi āp^{nē} khyātan-mā
going him-to greeting did. Him-by he his-own fields-in
suwaran-kē charāwāĩ-kē-barē paṭh^{wāis}. Wō wahi bhūsi khāy nibāh
swine feeding-for was-sent-by-him. He those-very husks eating support
kar^{tai} jihi sūwar khāt-rahaĩ; pai kauneñ-marai-nē wahi
would-have-done which the-swine used-to-eat; but any-man-by to-him
wahan na khāy-dihis. Jab wahi hōs bhā tab ap^{nē} man-mā
that-too not to-eat was-given-by-him. When to-him senses became then his-own mind-in
kahisi ki, 'dikh-lē, mōrē bāp-kē bahut-sē naukarihan-kā it^{nā}
he-said that, 'see, my father-of many servants-to so-much
milat-hai ki uī achchhi-tahan pyāt-bhar khāti-haĩ au kuchh
is-given that they in-a-good-way belly-full eat and some
bachāy-lyāt-haĩ. Hāy, bāp-rē, māĩ bhūkhan marat-haũ. Ab
they-save. Alas, father-O, I from-hunger dying-am. Now

hin-tē ap'nē bāp-kē lagē jaihaū aur wahi-tē kahihaū ki,
here-from my-own father-of near I-will-go and him-to I-will-say that,
 "Ō mōrē kākā, maī Narāyan-kē ul'tē aur tōrē saūghē ap'rādh kihyū,
"O my father, I God-of opposite and thee before sin did,
 au maī yahi lāyak nahī āhyū ki twār gadyāl bājaū. Mōhī
and I this-for fit not am that thy son I-may-be-called. Me
 ap'nē aur majūran-kī tarah rākhi-lyāw." ' Yahi-kē pāchhē wō uṭhā
thy-own other labourers-of like keep." ' *This-of after he arose*
 au ap'nē bap'wā-kē lagē āwā. Pai abē wō ap'nē bap'wā-kē lagē
and his-own father-of near came. But yet he his-own father-of near
 na pahūchā-rahai ki wahi-kē bāpaī dūri-tai dikhī aur
not had-arrived that his father distance-from saw and
 mārē-mwāh-kē daurā au biṭaunā-kē garē-mā chhipaṭ-gā, aur wahi
through-love-of he-ran and the-son-of neck-about applied-himself, and him
 chūmis. Gadyālē kahisi ki, 'Ō mōrē kākā, maī Narāyan-kē ul'tē
he-kissed. The-son said that, "O my father, I God-of opposite
 au tōrī ākhin-kē saūghē ap'rādh kihyū au yahi lāyak nahī āhyū
and thy eyes-of before sin did and this-for worthy not am
 ki twār bet'wā kahāū.' Pai bap'wai ap'nē naukarihan-kā
that thy son I-may-be-called.' But the-father his-own servants-to
 hukum dihi ki, 'sab-tē nīk uṇīnā lāy yahi pahirāwō; au
orders gave that, "all-than good wrapper bringing this-one put-on; and
 yahi-kī āguri-mē mud'ri pahirāo au gōren-mā pan'hī pahirāo. Au
this-one-of finger-on a-ring put and feet-on shoes put. And
 mōhī khāy au khusī karāī dyāw; kāhē-tē ki yō mwār gadyāl
me eat and merry make let; because that this my son
 phir-kāī jiyā-hai; yō hirāy-gā-rahai, taun puni-kāī milā-hai.
again has-come-to-life; this had-been-lost, he again has-been-found.
 Au ui bāpau biṭ'wā khusī karāī lāg.
And they father son merriment to-make began.

Yahi jūn wahi-kar bap'kaunā gadyāl khyāt-mā rahai. Jab wah
This time his elder son field-in was. When he
 puni ghar-kē lagē āwā, tabai wahi-kē kānen-mā nāchāī gāwāī-kāī
again house-of near came, then his ears-into dancing singing-of
 āwaj pari. Wahi nauk'ran-tē yā-kā bulāis au pūchhesi ki, 'yahi-kar
sound fell. He servants-from one called and asked that, "this-of
 kā kāran hai?' Naukar wāī kahī ki, 'twār chhuṭ'kaunā
what cause is?' The-servant to-him said that, "thy younger
 bhāiwā āwā-hai; au tōrē bap'wai uhi-kē achēhī-tahan laṭī-āwāī-kē
brother come-is; and thy father his in-a-good-way having-retuned-of

kāran sab-kā nyūt kihisi-hai.' Bar^akaunā bhaiwā yahi bāt-par ris^ahāy
because all-of feast made-has. The-elder brother this talk-on being-angry
 uṭhā au ghar^awā-kē bhīt^arai nahī jāt-rahai. Tab wahi-kar bap^awā
grew and house-of inside not going-was. Then his father
 bahirē āwā au bahut manāis au phus^alāis. Au bar^akaunā biṭ^awai
outside came and much appeased-him and coured. And the-elder son
 kahesi ki, 'dēkhi-lē, it^anē dinan maī tōri ṭahal kihyū au tōrē
said that, 'see, so-many days I thy service did and thy
 hukum-kē bāhir kabhaū nahī hōtyū. taī mōhī kataū it^anio
order-of out ever not used-to-become, thou to-me ever so-much
 madat nahī dihe ki maī ap^anē sāthin-kē sāghai khusī
help not gavest that I my-own companions-of in-company merriment
 kar^atyū. Pai jaisē yā twār chhuṭ^akaunā biṭ^awā āwā jihī twār
might-have-made. But as this thy younger son came who thy
 sab māl-tāl gūḍai-mā lāy-dāris, taī nyūt kihē.' Bap^awai kahī.
all properly wickedness-in burnt-up, thou feast madest. The-father said,
 'O mōrē biṭ^awā, taī sab din mōrē sāth rahā-āw; au sab jaun mār
O my son, thou all days me with livest; and all what mine
 hai mānaū twārai āy. Yahi uchiṭ rahai ki ham nyūt karan
is as-it-were thine is. This proper was that we feast may-make
 au khus hwān kāhē ki yō twār bhāī āy; mari-kāī.
and pleased may-become because that this thy brother came; having-been-dead.
 jiyā-hai; hirāy-gā-rahai, taun puni-kāī milā-hai.'
has-become-alive; had-been-lost, he again has-been-found'

The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhārī spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with *nē* is not used before the past tenses of transitive verbs. We still meet the *h*-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word *kahyasi* for *kahesi*, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form *par-dyāsai*.

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT FATEHPUR.)

याक मण्ड-के दुइ बेटवा रहै। उन-माँ लहरवा बेटवा अपने बाप-ते कहसि जौन स्वार होसा होय तीन बाँटि द्याव । औ थोरे दिनन-माँ लहरवा बेटवा आपनि सब जमा बटुरियाय-कै दूरी परदासै चला गवा औ ह्याँ आपन सब जमा कुचाल-माँ बहाय दिहिसि । औ जबै सब चुकि गा वहि द्यास-माँ बड़ा दुर-दिन परा औ वह जम्मे कंगाल होइ चला । तबै वा द्यास-के याक भागमान के ह्याँ रहै लाग । तब वह अपने ख्यातन-माँ स्वार ताकै पठइस औ वह चाहत-रहै कि उन बोकलन-ते जो स्वार खात-है आपन पेट भरे । वही न कोज द्यात-रहै । तब चिति-कै कहसि कि मोरे बाप-के ह्याँ मँजूरन-का बहुत रोटौ है औ मैं भूखन मरत-हौं । अब मैं अपने बाप-के ह्याँ जेहौं औ वहि-ते कैहौं कि दादा मैं दयू-का औ त्वार अपराध किछों अब मैं यहि लायक नहीं अहिउं कि त्वार लरिका होउं । जस और मँजूर है तस म-हूँ-का राखु ॥

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Yāk maṇai-kē dui beṭ'wā rahaĩ. Un-māñ lahur'wā beṭ'wā ap'nē
One man-of two sons were. Them-in the-younger son his-own
 bāp-tē kahyasi, 'jaun mwār hīsā hōy taun bāṭi dyāw.' Au
father-to said, 'which my share may-be that dioiding give.' And
 thōrē dinan-māñ lahur'wā beṭ'wā āp'ni sab jamā baṭuriyāy-kāĩ
a-few days-in the-younger son his-own all property having-collected
 dūrī par-dyāsai chalā-gawā, au hwā āpan sab jamā
a-far foreign-country-to went-away, and there his-own all property
 ku-chāl-māñ bahāy-dihisi. Au jabai sab chuki-gā wali dyās-māñ barā
evil-conduct-in wasted. And when all was-spent that country-in great
 dur-din parā. Au wah jammai kangāl hōi-chalā. Tabai wā dyās-kē
famine fell. And he totally indigent began-to-be. Then that country-of
 yāk bhāg'mān-kē hyāñ rahāĩ lāg. Tab wah ap'nē khyātan-māñ
one rich-man-of near to-live he-began. Then he his-own fields-in
 swār tākāĩ paṭhaĩs. Au wah chāhat-rahai ki un bok'lan-tō
swine to-watch sent(-him). And he desiring-was that those husks-with
 jō swār khat-haĩ āpan pēṭ bharai. Wahau na
which the-swine eating-are his-own belly he-may-fill. That-even not
 kōū dyāt-rahai. Tab chēti-kāĩ kahisi ki, 'mōrē bāp-kē hyāñ
any-body used-to-give. Then remembering he-said that, 'my father-of near
 mājūran-kā bahut rōṭi hai au māĩ bhūkhan marat-haũ. Ab
field-labourers-to much bread is and I from-hunger dying-am. Now
 māĩ ap'nē bāp-kē hyāñ jaihaũ au wahi-tē kaihaũ ki, "dādā,
I my-own father-of near will-go and him-to I-will-say that, "father,
 māĩ Dayū-kā au twār ap'rādī kihyō. Ab māĩ yahi lāyak nahĩ
I God-of and thy sin did. Now I this-for worthy not
 ahiũ ki twār larikā hōũ. Jas aur mājūr haĩ tas ma-hũ-kā
am that thy son I-may-be. As other labourers are so me-too
 rākhu." "
 keep." "

West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tīrhārī is more mixed with Bundēli than in the two districts from which specimens have just been given. Thus we not only have Baghēli verbal past tenses, with the case of the Agent with *nē* preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundēli verb. In fact in Hamirpur the verb seems to take the Baghēli or the Bundēli form at the caprice of the speaker. An instance of the Baghēli form in the following specimen is *chhut^h*kawā-nē kahis*, the younger said, in the second sentence. On the other hand, we have Bundēli forms like *wah-nē bāṭ dīn*, he divided; *chalō*, he went; and *jih-nē pathaō*, who sent.

A few sentences of the Parable of the Prodigal Son will be sufficient as a specimen.

[No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (TĪRHĀRĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

उई मनई के दुइ लाला रहै। उई-माँ-ते कुटका-ने दादा-से कहिस कि बापू धन-माँ-से जो मोर होइ सो मुँह-का दै दवा। वह-ने वह-का आपन धन बाँट दीन। बहुत दिन न गै-रहै कि लहुरवा लाला बहुत कुछ जोर-के परदेस चलो-गा। हुवाँ लुच्चपन-माँ दिन खीय दीन्हिस आपन धन उड़ाय दीन्हिस। जब सब कुछ उड़-गा तब उई देस-माँ बड़ा अकाल परो। तब वा कंगाल हुइ-गा। वा जा-के उई देस-के रहइयन-माँ-से एक-के घरे रहै लगा जिह-ने वही अपने खितवन-माँ सुवर चरावै-का पठयो। और वा उन छोहाँ-से जिन्है सुवर खात रहै आपन पेट भरे चाहिम। और कोज नहीं वह-का कुछ देत-चाइ ॥

{No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (TIRHARĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Uī manai-kē dui lālā rahaĩ. Uī-mā-tē chhut^akā-nē dādā-sē
That man-of two sons were. Them-in-from the-younger-by the-father-to
 kahis ki 'bāpū, dhan-mā-sē jō mōr hōi sō mūh-ka
said that 'father, the-property-in-from which mine may-be that me-to
 dāĩ-dawā. Wah-nē wah-kā āpan dhan bāt dīn. Bahut dīn
give-away. Him-by him-to his-own fortune dividing was-given. Many days
 na gai-rahaĩ ki lahur^awā lālā bahut kuchh jōr-ke par^a-dēs
not gone-had that the-younger son many things collecting a-foreign-land-to
 chalō-gā. Huwā^a luchh^apan-mā dīn khōy-dīnhis, āpan dhan
went-away. There debauchery-in days he-wasted, his-own wealth
 urāy-dīnhis. Jab sab kuchh ur-gā tab uī dēs-mā barā
he-squandered. When all things spent-were then that country-in a-great
 akāl parō. Tab wā kaṅgāl hui-gā. Wā jā-ke uī dēs-kē
famine fell. Then he poor became. He going that country-of
 rahaīyan-mā-sē ek-kē gharai rahāĩ lāgā, jih-nē wahai ap^anē
inhabitants-in-from one-of house-at to-live began, whom-by he his-own
 khit^awan-mā suwar charāwāĩ-kā paṭhaō; aur wā un chhihā-sē jinhai
fields-in swine to-feed was-sent; and he those husks-with which
 suwar khāt-rahaĩ āpan pēt bharē chāhis, aur kōū nahĩ wah-ka
swine used-to-eat his-own belly to-fill wished, and anyone not him
 kuchh dēt-āi.
anything used-to-give.

THE BANDA DIALECTS AND HAMIRPUR BANĀPHARĪ.

According to the *Imperial Gazetteer of India* the Districts of Banda and Hamirpur form part of the tract of country entitled Bundelkhand, and the various forms of speech spoken in these two districts have hitherto been universally considered to be forms of the language known as Bundēlkhaṇḍī or Bundēli. As such also they have been reported by the local authorities for this Survey, and described in the *District Gazetteer*.^{*} An examination, however, of the specimens received from Banda shows that every dialect spoken in the district is, like the local Tīrhārī, really a form of Baghēli with an admixture of Bundēli forms of expression. This even applies to the dialect spoken in the south-west of the district near Kalinjar, which is locally known as, *tout court*, Bundēlkhaṇḍī. A similar state of affairs exists with regard to the form of the Banāpharī dialect spoken in the south-east of the district of Hamirpur.

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundēli dialect spoken near Kalinjar by 236,200 people. A glance at it will show that it is Eastern Hindī and not Bundēli. Words like *kahis*, *dihis*, *kinhis* and many others do not belong to the latter. They are pure Eastern Hindī. Moreover, the dialect is more distinctly Baghēli than even Tīrhārī. Not only is there the *h*-future but there is also the typical Baghēli verbal suffix *tai*, as in *mar-gā-tai*, he had died, and *chalat-āwat-tai*, he was coming. Here the suffix has distinctly the force of the Hindī *thā*, a circumstance which we have also noticed as being sometimes the fact in Baghēli, and showing us the connection between it and the Bundēli *tō*, plural *tē*, which is always used in this sense.

As in Tīrhārī, there are several Bundēli forms scattered through the specimen. Such are *oh-nē paṭh-wā*, he sent; *uṭhō*, he rose; *lar-kā-nē wahi-sē kahā*, the son said to him; *bāp-nē niutā kīn-hai*, the father has made a feast; *āō*, he came. It will be observed that when the Agent case with *nē* is used, the Eastern Hindī past tense in *is* is, as a rule, not used.

^{*} A list of words and of a few of the grammatical forms of the so-called Bundēli of Banda will be found on p. 104 of the *District Gazetteer*.

[No. 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (SO-CALLED BUNDELĪ) DIALECT.

(DISTRICT BANDA.)

एक मड़ई-के दुइ लरका रहैं। छाट लरका अपने बाप-से कहिस कि बाप तैं मोरे हींसा-का माल मुहीं दै दे। तब व आपन माल उन दुनहुन लरकन-का बाँट दिहिस। बहुत दिन-माँ छाट लरका आपन बहुत धन पूँजी इकट्ठा कीन्हिस औ बहुत दूरी दुसरे मुलुक-माँ चलो-गा औ ह्वाँ आपन बहुत धन फ़ैल-सूपी-माँ उड़ाइस। औ जब वा आपन बहुत धन खरिच कर डारिस तब वा देस-माँ बड़ा अकाल परा औ वा माँगै लाग। औ वा-देस-के एक रहीस-के पास जाय-कै टिका। ओह-ने वह-का खेतन-माँ सुअरी चरावें-का पठवा। जित्ते सूअर चरत-रहैँ उन-हिन-से वा चाहत-रहै कि उन-के क्लिका-से म-हूँ आपन पेट भर लेओ-करौँ। पै कोऊ मड़ई वही कुछ न द्यात-रहै। और जबै वह-का आपन मुरता आई तबै कहिस कि मोरे बाप-के कितन्यौ चाकर अस हैँ जौन प्याट भर खात-हैँ अउ मैँ भूखिन मरत-हौँ। मैँ अपने बाप-के पास जेहौँ अउ वह-से कहिहौँ कि बाप मैँ परमेसुर-की बे-मरजी-के किहे-हौँ अउ अब मैँ तोरे साम्हूँ रहैं लाइक निआहूँ कि त्वार लरका कहाउँ। मुँह-का आपन नउकर कर-ले। वा उठो अउ अपने बाप-के ह्वाँ-का चल दिहिस। जब वा अपने घर-के थोरी दूर पहुँचा तब वह-का बाप मिला अउ दया कर-कै दौर-कै वह-का अपने गरे-माँ लगाय लिहिस औ वह-का पुचकारिस। तब लरका-ने वहि-से कहा कि बाप मैँ परमेसुर-की बे-मरजी पाप कीन्होँ-हैं और तोरे साम्हूँ अब मैँ या तरन-का निआहूँ कि त्वार लरका कहाउँ। पै वह-के बाप-ने अपने नौकर-से कहा कि नौक नौक ओढ़ना ले आव औ यह-का पहिराव और येह-के हाथ-माँ मुँदरी पहिराय दे और येह-के पाँव-माँ जूता पहिराय-दे। चला खई पी और खुसी मनई काहे-से कि म्वार लरका मर-गा-तै औ खोय-गा-तै तीन अब फिर मिला-है औ फिर जो उठा-है। तब सब जने खुसी करैँ लाग॥

वही बीच-माँ वह-का बड़ा लरका खेतन-से चला आवत-तै। ओह-ने गावँ बजावँ कै अवाज सुनी औ एक नौकर-का बुलाय-कै पूँछिस कि का

हुड़ रहा-है। नीकर कहा कि त्वार भाई आवा-है और तोरे बाप-ने निउता कौन-है काहे कि वा अच्छी तरन-से आय गा-है। बड़ा लरका या सुन-कै रिसान कि मैं घरै न जैहौं। तब वह-का बाप घर-से निकर आवा औ वह-कै खुसा-मत किहिस। तब वा अपने बाप-से जवाब दीन्हिस कि देख मैं बरिस दिन-से तोर सेवा करत-रह्यौं औ तोर कहा मानत रह्यौं। इतन्यौ पर तैं मुंह-का एक छेरी-का बच्चातक न दिहे कि मैं वह-का लै-कै अपने साथिन-के साथ खुसी मनौल्यौं। पै जबै-से या तोर लरका आओ जेहि-ने तोरे बहुत माल-का पतुरियन-से खवाय लौन्हिस तैं वहि-के खातिर निउता कौन्हे हा। तब बाप-ने वहि-मे कहा कि बेटा तैं तौ मोरे साथ हर-दम रहत-हा। जो कुछ मोरे पास है सब तोर आय। हम-का या उचित रहै कि हम सब जने खुसी मनावन औ अनन्त करन काहे कि तोर भाई मर-गा-तै तीन जी उठा और खोय-गा-तै तीन मिल-गा॥

[No. 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (SO-CALLED BUNDELĪ) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Ēk marai-kō dui lar^akā rahaĩ. Chhwāt lar^akā ap^anē bāp-sē
One man-of two sons were. The-younger son his-own father-to
 kahis ki, 'bāp, taĩ mōrē hīsā-kā māl muhĩ dāĩ-dē.' Tab
said that, 'father, thou my share-of property me-to give-away.' Then
 wa āpan māl un dun^ahun lar^akan-kā bāt dihis. Bahut
he his-own property those both sons-to dividing gave. Many
 din-mā chhwāt lar^akā āpan bahut dhan pūjī ikatthā-kīnhis
days-in the-younger son his-own much property substance put-together
 au bahut dūri dus^arē muluk-mā chalō-gā, au hwn āpan
and very distant foreign land-into went-away, and there his-own
 bahut dhan phail-sūpī-mā uṛais. Au jab wā āpan bahut
much fortune debauchery-in wasted. And when he his-own much
 dhan kharich-kar-dāris, tab wā dēs-mā barā akāl parā,
fortune spent, then that country-in a-great famine fell,
 au wā māgāĩ lāg. Au wā dēs-kē ēk rahīs-kē pās
and he to-beg began. And that country-of one gentleman-of near
 jāy-kāĩ tīkā. Oh-nē wah-kā khētān-mā suarī charāwē-kā path^awā.
going he-stayed. Him-by him fields-in swine feeding-for it-was-sent.
 Jittē sūar charat-rahai, un^ahin-sē wā chāhat-rahai ki, 'un-kē
As-many swine were-grazing, them-from he desired that, 'their
 chhil^akā-sē ma-hū āpan pēt bhar-lēō-karaū,' pai kōū marai
husks-with I-too my-own stomach may-keep-filling,' but any man
 wahī kuchh na dyāt-rahai. Aur jabai wah-kā āpan sur^atā ā
to-him any-thing not used-to-give. And when him-to his recollection came
 tabai kahis ki, 'mōrē bāp-kē kit^anyau chākar as haĩ
then he-said that, 'my father-of how-many servants such are
 jaun pyāt-bhar khāt-hē, aū māĩ bhūkhin marat-haū. Māĩ
who belly-full eat, and I from-hunger am-dying. I
 ap^anē bāp-kē pās jaihaū aū wah-sē kahihaū ki, "bāp, māĩ
my-own father-of near will-go and him-to I-will-say that, "father, I
 Par^amēsūr-kī bē-mar^ajī-kē kihē-haū aū ab māĩ tōrē sāmhi
God-of disobedience have-done and now I thee before

rahāī lāik niāhū ki twār lar^akā kahāū. Mūh-kā āpan
to-live worthy not-am that thy son I-may-be-called. Me thy-own
 naūkar kar-lē.” Wā uṭhō aū ap^anē bāp-kē hyā-kā chal-dihis. Jab
servant make.” He arose and his-own father-of near-to set-out. When
 wā ap^anē ghar-kē thōri-dūr pahūchā tab wah-kā bāp
he his-own house-of (within-)little-distance arrived then his father
 milā aū dayā kar-kāī daur-kāī wah-kā ap^anē garū-mā
met-him and compassion doing running him his-own neck-on
 lagāy-lihis, au wah-kā puch^akāris. Tab lar^akā-nō wahi-sē kahā
applied, and him caressed. Then the-son-by him-to it-was-said
 ki, ‘bāp, maī Par^amēsur-kē bē-mar^ajī pāp kīnhyō-haī aur tōrē
that, ‘father, I God-of disobedience sin have-done and thee,
 sāmhū; ab maī yā taran-kā niāhū ki twār lar^akā kahāū.’
before; now I this sort-of not-am that thy son I-may-be-called.’
 Pai wah-kē bāp-nō ap^anē naukar kahā ki, ‘nik nik
But his father-by his-own servants it-was-said that, ‘good good
 orh^anā lāī-āw au yah-kā pahirāw; aur yeh-kē hāth-mā
wrapper bring and this-one-on put; and this-one-of hand-on
 mūd^arī pahirāy-dē, aur yeh-kē pāw-mā jūtā pahirāy-dē. Chalā,
ring put-on, and this-one-of feet-on shoes put-on. Let-us-go,
 khāī pī aur khusī manāī; kāhē-sē ki mwār
let-us-eat let-us-drink and rejoicing celebrate; because that my
 lar^akā mar-gā-tai au khōy-gā-tai; taun ab phir milā-hai,
son dead-gone-was and lost-gone-was; he now again has-been-found,
 au phir jī uṭhā-hai.’ Tab sab janē khusī karāī lāg.
and again alive has-arisen.’ Then all persons rejoicing to-make began.
 Wahi bīch-mā wah-kā barā lar^akā khēten-sē chalā-āwat-tai. Woh-nē
That interval-in his elder son fields-from was-coming. Him-by
 gāwāī bajāwāī-kāī awāj sunī au ek naukar-kā bulāy-kāī pūchhis
singing dancing-of sound was-heard and one servant calling he-asked
 ki, ‘kā hui-rahā-hai?’ Naukar kahā ki, ‘twār bhāī
that, ‘what is-being-done?’ The-servant said that, ‘thy brother
 āwā-hai; au tōrē bāp-nō niutā kīn-hai, kāhē-ki wā ahehhi
come-is; and thy father-by feast made-is, because he good
 taran-sē āy-gā-hai.’ Barā lar^akā yā sun-kāī risān ki, ‘maī
way-with has-come.’ The-elder son this hearing grew-angry that, ‘I
 gharai na jaihaū.’ Tab wah-kā bāp ghar-sē nikar-āwā au
house-to not will-go.’ Then his father house-from came-out and
 wah-kāī khusāmat kihis. Tab wā ap^anē bāp-sē jāwāb dīnhis ki,
his coaxing did. Then he his-own father-to answer gave that,
 ‘dēkh, maī baris-din-sē tōr sēwā karat-rahīō au tōr kahā
‘see, I years-since thy service have-been-doing and thy words

mānat-rahṃ; it'nyau-par taĩ mūh-kā ēk chhērī-kā bachchā
have-been-obeying; this-much-on-even thou me-to one she-goat-of young-one
 tak na dihē ki maĩ wah-kā lāĩ-kāĩ ap'nē sāthin-kē sāth
even not gavest that I that taking my-own companions-of with
 khusī manautyaũ; pai jabai-sē yā tōr lar'kā āō jehi-nē
rejoicing might-have-celebrated; but as-even this thy son came whom-by
 tōrē bahut māl-kā paturīyan-sē khawāy-līnhis, taĩ wahi-kē khātīr
thy much fortune harlots-by was-caused-to-be-eaten, thou him-of sake-for
 niutā kīnhē-hā.' Tab bāp-nē wahi-sē kahā ki, 'bēṭā, taĩ, tau,
feast hast-made.' Then the-father-by him-to was-said that, 'son, thou, verily,
 mōrē sāth har-dam rahat-hā; jō-kuchh mōrē pās hai sab tōr
me with every-moment livest; what-ever me-of near is all thine
 āy. Ham-kā yā uchit rahai ki ham sab janē khusī manāwan
is. Us-to this proper was that we all persons rejoicing may-make
 au anand karan, kāhē ki tōr bhāī mar-gā-tai, taun
and happiness may-do, because that thy brother dead-gone-was, he
 jī uṭhā; aur khōy-gā-tai, taun mil-gā.'
alive arose; and lost-gone-was, he found-went.'

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (SO-CALLED BUNDELĪ) DIALECT.

(DISTRICT BANDA.)

SPECIMEN II.

Āṭh nau din bhayē mōr bhāī Bams-Gōpāl wa ghar-kī mihariyā
Eight nine days became my brother Bams-Gōpāl and house-of women
 Pirāg nahāy chālī-gaī rahai. Maī ghar-mā akēl rahū.
Allahābād to-bathe gone-away had. I house-in alone was.
 Parō Buddh-ke dinā dupahar-kā maī chārā lēn
The-day-before-yesterday Wednesday-of day noon-at I grass to-take
 hār chālā-gawā-rahū. Duwārā-mā* Rām Sabāy ap^{nē} sālā-kō
field hail-gone. In-the-verandah Rām Sahāy my-own brother-in-law
 jeh^{kī} umir āṭh yā nau baras-kī huī baiṭhār-gawā-rahū. Thōrī-dēr-mā
whose age eight or nine years-of may-be I-had-caused-to-sit. In-a-short-time
 jab maī chārā lē-kai ghar āiu tau laṭ^{kā} duwārē-mā nā rahai.
when I grass taking house-to came then the-boy verandah-in not was.
 Kāsī Bānhan mōrē bhitar-sē nik^{rat}-chalā-āwat-rahai. Maī bōjh
Kāsī Brāhman my house-of-inside-from was-coming-out. I bundle
 chārā-kā nāwai-kā-kīn tau Kāsī bhāg-gā. Maī
grass-of began-to-throw-down(-before-the-cattle) then Kāsī ran-away. I
 hallā-kīn ki 'Kāsī mōrē bhitar-sē nikar-kāī bhāgā-jāt-hai.'
raised-a-cry that 'Kāsī my house-of-inside-from coming-out is-running-away.'
 Muṭ^{wā} Chamār wa Babbū Kāyath ghar-sē nik^{sat} Kāsī-kā
Muṭ^{wā} shoe-maker and Babbū writer house-from coming-out Kāsī
 dikh-hain. Aur bahut ād^{mī} jamā-huy-gayē. Jab maī bhitar ghar-kē
have-seen. And many men assembled. When I inside house-of
 gāin dikh-tai ar^{wā}-mā das rupaīyā aur āṭh ānā, jaun
went I-saw in-the-earthen-pot ten rupees and eight annas, which
 dharē-rahē, nā milai. Tab jānā kī Kāsī rupaīā churāy-lai-gawā.
I-had-kept, not is-found. Then I-knew that Kāsī rupees stole-away.
 Jab maī hār gawā-rah tab duārē-kī sākar lagāy-gawā-rah.
When I fields-to had-gone then door-of chain had-applied.
 Sākar khōl-ke Kāsī bhitar ghar-ke ghusā au rupaīā churāyē-hai.
The-chain opening Kāsī inside house-of entered and rupees has-stolen.

* By 'duwārā' is not meant, as is generally supposed, the front of the house. In the phraseology of the village people 'duwārā' is that room of the house which is close to the chief entrance. Some call the 'osārā' or 'verandah' of the house 'duwārā'.

Kāl sājhi-biriyā mōr bbāi Pirāg-sē āwā. Tab āj
Yesterday in-the-evening my brother Allahabad-from came. Then to-day
 rapaṭ-kā āwā-hū. Mōr dāwā rupaīā ohurānē-kā Kāsī-par
report-for I-have-come. My petition rupees to-steal Kāsī-on (against)
 ai. Tah'kikāt chāhat-hū. Jō likhāwā sunā; mōr bayān
is. Inquiries I-want. What I-have-caused-to-write I-heard; my deposition
 hai.
it-is.

GAHŌRĀ.

Omitting the tract along the south bank of the River Jamna, the dialect spoken in the eastern portion of the district of Banda, as far as the River Bagain, is called Gahōrā. It closely resembles Tihārī except that the vocabulary (*e.g.* words like *dyārā*, wealth) has a greater flavour of Bundēlī. A few sentences of the version of the Parable of the Prodigal Son will be a sufficient specimen. Note the instrumental *bhūkhen*, by hunger. The dialect is reported to be spoken by 243,400 people. Sub-dialects of it are called Pathā and Antar Pathā spoken in the south-east and south centre of the district, respectively.

[No. 32.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLĪ (GAHŌRĀ BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनौ मड़ई-के दुइ लरिका रहै। उइ लरिका अपने बाप-से कहिन कि अरे बाप तैं हमरे हींसा कै जजाति हम-का बाँट दे। तबै बाप आपन जजाति दोनहुँन लरिकन-का बाँट दिहिस। औ थोरे दिनन-माँ चुनकउना बेटौना सब धारा बाँटुर कै लिहिस औ बहुत दूरी परदास-का निकरि गा औ हुआँ आपन सब रुपिया कुकरम-माँ खरिच-कै डाइस। औ सब रुपिया वहि-का खरिच होइ गा औ वा मुलुक-माँ बहुत बड़ा दुर-दिन पड़ा औ वहि-का रोजीना-के खरिच-कै तंगई होयें लाग। तबै वा मुलुक-के एक रहय्या-से जाय-कै मिला जौन वहि-का अपने ख्यातन-माँ सुअरिन चरावै-का पठवाय दिहिस। अब वह लरिका वहू बूसी-का खाय-कै दिन काटै लाग जेहि-का सुअरी खाती-हे। पै कोऊ मड़ई वही न दीन। जबै वहि-कर अकिल ठिकाने भै तबै वा अपने मन-मा कहै लाग कि द्याखौ तौ मोरे बाप-के बहुतेरे नौकरिहन-का यत्ता मिलत-है कि उइ नौकी तरन खात-है औ कुकु बचाय ल्यात-है। हाय मै भूखेन मरत-हौ। अब चलि-कै अपने बाप-के लगे जइहौ औ वहि-से कइहौ कि अरे बाप मै दइउ-के खिलाफ औ तोरे आगे अपराध किछों औ मै या लाइक नइआहूँ कि त्वार बेटवा बाजौ। मोहि-का अपने अउर मजूरन-की नई राखि ले ॥

[No. 33.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (GAHŌRĀ BROKEN) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Kaunau marai-kē dui larikā rahaĩ. Uĩ larikā ap^{nē} bāp-sē
A-certain man-of two sons were. Those sons their-own father-to
kahin ki, 'arē bāp, taĩ ham^{rē} hĩsā-kāĩ jajāti ham-kā bāĩ
said that, 'O father, thou our share-of property us-to dividing
dē.' Tabai bāp āpan jajāti don^{hūn} larikan-kā bāĩ dihis.
give.' Then the-father his-own property both sons-to dividing gave.
Au thōrē dinan-mā chun^akaunā betaunā sab dyārā bāĩtur-kāĩ-lihis,
And a-few days-in the-younger son all property collected,
au bahut dūri par-dyās-kā nikari-gā. Au huā āpan sab
and a-very distant foreign-country-to went-away. And there his-own all
rupiyā ku-karam-mā kharich-kāĩ-dāis. Au sab rupiyā wahi-kā
rupees evil-conduct-in spent. And all rupees him-to
kharich-hoi-gā, au wā muluk-mā bahut bara dur-din parā. Au
was-spent, and that country-in very great famine fell. And
wahi-kā rōjīnā-kē kharich-kāĩ taṅgaĩ hōyē lāg. Tabai wā muluk-kē
him-to daily expenses-of want to-be began. Then that country-of
ek rahayyā-sē jāy-kāĩ milā, jaun wahi-kā ap^{nē} khyātan-mā suarin
one inhabitant-to going he-met, who him his-own fields-in swine
charāwāĩ-kā path^awāy-dihis. Ab wah larikā wahū būsī-kā khāy-kāĩ
feeding-for sent. Now that son those-very husks eating
din kāĩ lāg jehi-kā suari khāĩ-hē. Pai kōū marai wahau
days to-spend began which the-swine eating-were. But any man that-too
na din. Jabai wahi-kar akil thikānē bhai tabai wā ap^{nē}
not gave. When his senses right became then he his-own
man-mā kahāĩ lāg ki, 'dyākhau, tau, mōrē bāp-kē bahutērē
mind-in to-say began that, 'see, verily, my father-of many
naukarīhan-kā yattā milat-hai ki uĩ niki-taran khāt-hāĩ, au
servants-to so-much is-given that they in-a-good-way eat, and
kuchhu bachāy-lyāt-hāĩ. Hāy! māĩ bhūkhen marat-hāũ. Ab
something save. Alas! I hunger-from am-dying. Now
chali-kāĩ ap^{nē} bāp-kē lagē jāĩhaũ au wahi-sē kaihaũ ki,
going my-own father-of near I-will-go and him-to I-will-say that,

“arē bāp, maĩ Daĩu-kē khilāph au tōrē āgē ap'rādh kibyō
 “O father, I God-of against and thee before sin did
 au maĩ yā lāik naĩāhũ ki twār bet'wā bājaũ. Mohĩ-kā
 and I this-for worthy not-am that thy son I-may-be-called. Me
 ap'nē aūr majūran-kī nāi rākhi-lē.”
 thy-own other labourers-of like keep.”

JŪṢAR.

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagain. Sub-dialects of it are Kuṇḍri (there is also a Bundēli Kuṇḍri of Hamirpur) spoken in the north-western border of the district, Bagrāwal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundēli forms than either Gahōrā or Tirhārī, but not so much as the so-called Bundēli spoken near Kalinjar. An example of Bundēli occurs in the second sentence of the specimen *jūhan-nē kahō*, who said; while, in the very next sentence, we have the Baghēli *dīnhesi* he gave. We also meet the Baghēli suffix *tai* in *gā-tai*, he had gone. Here, as pointed out above, it is the equivalent of the Hindī *thū* and of the Bundēli *lō*. In one instance *rahaiyā-nē paṭhai dīnhesi*, the inhabitant sent, we have the case of the Agent used with a Baghēli past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.

[No. 34.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (JŪRAR BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेउ मँड़ई-के दुइ बेटवा रहैँ । जिन्हन-ने अपन बाप-से कहो कि अरे बाप मोरे हीँसा-का द्वारा मोहीं दै-दे । तब बाप आपन द्वारा लड़कन-का बाँटि दीन्हैसि । थोड़े दिनन-मा छोट बेटवा अपने हीँसा-का सब द्वारा डाँड़ौ बाँटुर कर-के बहुत दूरी परदेसै निकरि-गा । वहाँ जाय-कै सब आपन द्वारा पतुरिया-बाजी-माँ उठाय-डारैसि । जब सब वहि-का रुपया उठि-गा और जौन द्यासै गा-तै ह्याँ बड़ा भारी अकाल परि-गा और वहि-का रोज-के खाँय खरिच-कै तंगई होइ लागि तब वा वा द्यास-के एक रहैया-के ह्याँ गा । वा रहैया-ने अपने खेतन-माँ सोरी चरावै-का पठै दीन्हैसि । तब वा लरिका वा बूसी-का खाय-कै दिन काटै लाग जौनि सोरी खाती-रहैँ । फिर कुछ दिनन-माँ वहि-का कोऊ वा बूसि-उ न देइँ लाग ॥

[No. 34.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (JŪRĀR BROKEN) DIALECT.

(DISTRICT BANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kauneu māṛai-kē dui beṭ'wā rahaĩ; jinhan-nē ap'nē bāp-sē
A-certain man-of two sons were; whom-by their-own father-to
 kahō ki, 'arē bāp, mōrē hīsā-kā dyārā mohĩ dāĩ-dē.
it-was-said that, 'O father, my share-of property me-to give-away.'
 Tab bāp āpan dyārā lar'kan-kā bāṭi dinhesi. Thorē
Then the-father his-own property sons-to dividing gave. A-few
 dinan-mā ohhwāṭ beṭ'wā ap'nē hīsā-kā sab dyārā-dāṛi bāṭur-kar-ke
days-in the-younger son his-own share-of all property putting-together
 bahut dūri par-dēsai nikari-gā. Wahā jāy-kāĩ sab āpan
very distant foreign-country-to went-out. There going all his-own
 dyārā paturiyā-bāzi-mā uṭhāy-dāresi. Jab sab wahi-kā rup'ya
fortune harlotry-in he-squandered. When all his money
 uṭhi-gā, aur jaunē dyāsai gā-tai, hwā. barā bhārī
had-been-spent, and what country-to he-had-gone, there a-very great
 akāl pari-gā aur wahi-kā rōj-kē khāy-kharich-kāĩ tangai hoi
famine fell and him-to daily food-expenses-of want to-be
 lāgi, tab wā wā dyās-kō ēk rahaiyā-kē hyā gā. Wā
began, then he that country-of one inhabitant-of near went. That
 rahaiyā-nē ap'nē khētan-mā sōri oharāwē-kā paṭhai-dinhesi. Tab
inhabitant-by his-own fields-in swine to-feed he-was-sent. Then
 wā larikā wā būsī-kā khāy-kāĩ din kātāĩ lāg jauni sōri
that son those husks eating days to-pass began which the-swine
 khāti-raham. Phir kuchh dinan-mā wahi-kā kōū wā būsī-u na
used-to-eat. Again some days-in him-to anybody those husks-even not
 dēĩ lāg.
to-give 'began.

BANĀPHARĪ.

The Banāphars are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Alhā and Udāl, whose exploits form the subject of an important epic sung over the greater part of Hindōstān, were Banāphars and served Parmāl or Paramarddi, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banāpharī or Banparī. The specimens of Banāpharī received from Hamirpur are in a form of Eastern Hindī, resembling the dialects of Banda. They show more traces of the influence of Bundēli, and that is all. In the rest of the district of Hamirpur the language is Bundēli. Banāpharī is also spoken in the western portion of the Baghelkhand Agency and here and in the north of the Bundelkhand Agency, it is no longer Eastern Hindī corrupted by Bundēli, but is Bundēli corrupted by Eastern Hindī.

In the Bundelkhand Agency, Banāpharī is spoken in the Chandla Pargana of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, in the Jagirs of Naigawan Rebai, Gaurihar and Beri, and in the States of Ajaigarh and Baoni. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Maihar States. In the rest of these two States the language is pure Baghēli.

A grammar of Bundēli was published by Major Lecch in the Journal of the Asiatic Society of Bengal,¹ in which he states clearly that Banāpharī is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banāpharī. It only differs from Gahōrā in being more strongly impregnated with Bundēli. It will suffice to give the first few sentences of the Parable of the Prodigal Son, as received from the district. It will be seen that in the conjugation of the verb, Baghēli and Bundēli forms seem to be used at caprice. In one instance, we note an irregular Baghēli form, viz., *kahesu*, instead of *kahesi*, he said. Before this word, the subject, *ohhuṭwā-nē*, has been put in the Case of the Agent. So also, before *dinhesi* 'he' is translated by the oblique form *uī*, instead of by the direct form *wā*. Again, instead of *dhan*, we have *dhanu*. Other instances of Bundēli, more or less corrupt, are *tehi-nē paṭh-wā*, he sent; *chāh-tē-tō*, he was wishing; *dyāt-na-tē*, they were not giving.

The number of speakers of Banāpharī is reported to be as follows :—

Hamirpur, (Eastern Hindī)	.	.	.	.	.	.	5,000
Bundelkhand Agency, (Bundēli)	.	.	.	.	.	.	245,400
Baghelkhand Agency, (Bundēli)	.	.	.	.	.	.	90,000
TOTAL							340,400

Examples of Bundēli-Banāpharī will be considered when dealing with the Bundēli dialect.

¹ J. A. S. B., Vol. xii, 1843, pp. 1086 and ff.

[No. 35.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (BANĀPHABĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

फलनवाँ मड़ई-के दुई लरिका है । वह-माँ-ते कुटवा-ने नाना-से कहेसु
 कि जमा-माँ-ते म्बार हीसा दइ देइ । तब उई आपन जमा बाँट दीनेसि ।
 बहुत दिन नहीं गै-अहीं कि छाट लरिका बहुत यकठया करि-के परदासे
 चला-गा-हन लुच्चाँव-माँ परि-गा । बहुत दिन लगाइस अउ आपन धनु
 बहाइ दीनेसि । जब वा सब कुछ खोय चुको तब उई दास-माँ बड़ा
 अकाल परा अउ वा काँगला हुय-गा । वा हुँवाँ जाय-के वा दास-माँ याकन-के
 घर-माँ रहै लाग । तेहि-ने वह-का अपने ख्यातन-माँ सुवरौ चरावै-का
 पठवा । अउ वा छँहिन-तेँ ज्यह-का सुवरौ खात-रहै आपन प्याट भरै
 चाहत-तो । अउ वहि-का कोऊ कुछ दात न-ते ॥

[No. 35.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLĪ (BANĀPHARĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Phalan[•]wā marai-kē dui larikā hē. Wah-mā-tē chhut[•]wā-nē
A-certain man-of two sons were. Them-in-from the-younger-by
 nānū-sē kahosu • ki, 'jamā-mā-tē mwār hisā dai-dēi.' Tab
father-to it-was-said that, 'property-in-from my share give-away.' Then
 uī āpan jamā bāt-dīnesi. Bahut din nahī gai-ahī ki
he his-own substance dividing-gave. Many days not gone-were that
 chhwāt larikā bahut yak-thayā-kari-kē par-dyāsē chalā-gā-han.
the-younger son much putting-together a-foreign-land-to went-away.
 Luchchāw-mā pari-gā. Bahut din lagāis āū āpan dhanu
Wickedness-in he-fell. Many days spent and his-own fortune
 bahāi-dīnesi. • Jab wā sab-kuchh khōy-chukō tab uī dyās-mā
he-caused-to-flow-away. When he all-things had-lost then that country-in
 barā akāl parā āū wā kāng[•]lā huy-gā. Wā hūwā jāy-ko wā
a-great famine fell and he indigent became. He there going that
 dyās-mā yākan-kē ghar-mā rahāī lāg. Tehi-nē wah-kā ap[•]nē
country-in one-person-of house-in to-live began. That-one-by him his-own
 khyātan-mā suvarī charāwāī-kā path[•]wā. Āū wā chhēhin-tē jyāh-kā
fields-in swine . to feed it-was-sent. And those husks-with which
 suvarī kbāt-rabāī āpan pyāt bharāī chāhat-tō. Āū wahi-kā
swine used-to-eat his-own belly to-fill he-wishing-was. And him-to
 kōū kuchh dyāt-na-tē.
anybody anything used-not-to-give.

GŌḌWĀNĪ OR MAṆḌLĀHĀ.

The district of Mandla was the original head-quarters of Garhā Maṇḍalā, one of the four Gōṇḍ kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Gōṇḍ-wānā. In the sixteenth century, Sangrām Sā, the forty-eighth Rājā of the Gōṇḍ line of Garhā-Maṇḍalā, issuing from the Mandla highlands, extended his dominions over fifty-two *garhs* or districts, comprising the country now known as Bhopal, Saugor, and Damoh on the Vindhyan plateau ; Hoshangabad, Narsinghpur, and Jabalpur in the Narbada valley ; and Mandla and Seoni in the Satpura highlands.¹ To the present day Gōṇḍ and Baigās form the larger part of the Mandla population. The total population of the district is according to the census of 1891 339,373, but of these, only 89,187 are returned as speaking the Gōṇḍī language. An equal number of Gōṇḍ are estimated to speak the ordinary Aryan language spoken by the other inhabitants. Omitting the dialect of the wandering Labhānās, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 186, the remainder of the population of Mandla District, i.e., 249,000, speaks one uniform Aryan language, which is called by some 'Maṇḍlāhā,' or, more strictly spelt, 'Maṇḍ'lāhā,' but is locally known as 'Gōḍwānī,' strictly spelt, 'Gōḍ'wānī.'

Gōḍwānī is a form of Eastern Hindī. It is more nearly related to Bagheli, than to any other dialect of that language. That dialect is differentiated from the more northern Awadhī, by two prominent peculiarities, one being the frequent use of the enclitic word *taī* with the past tenses of verbs, and the other that the typical letter of the first person singular of the future tense is *h* and not, as in Awadhī, *b*. Of these two peculiarities, the dialect of Mandla, as shown by the two following specimens, is without the first, but has the second.

Immediately to the east of Mandla lies the district of Bilaspur, the local dialect of which is Chhattisgarhī. As might be expected, there is a strong infusion of Chhattisgarhī in Gōḍwānī, though the distinctive features of the former, such as the plural in *man*, are altogether wanting in it.

There are also a few traces of the Bundeli spoken immediately to the west.

The following are the principal points which may be noted in the specimens given below.

The sign of the Acc. Dat. is *kā*, and also, as in Chhattisgarhī, *lā*. That of the locative is *mē*, which belongs really to Bundeli and not to Eastern Hindī. That of the Genitive is *kēr*, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case in *an*, which we have noticed in other Eastern Hindī dialects, we find one in *ō*, as in *bhūkhō*, by hunger.

Amongst the pronouns, we may note *tōy*, you ; *i-kar*, of this ; both *ū-kar* and *ō-kar*, of that ; and a genitive plural used as an oblique base in *un-kar-mē-sē*, from among them. For 'one's own,' we have both *apan* and *āpan*. None of these genitives seem to have any oblique form. 'What' is *kā*, with an oblique form *kāhin*. 'Anyone,' 'someone' is *kōi* or *kōhī*.

Amongst verbal forms, we may notice, *hū*, I am ; *hō*, you are ; *hai*, he is. These three are all Bundeli forms. An example of the present tense is *ḍārathū*, I am afraid, which

¹ See *Central Provinces Gazetteer*, p. lxiii.

is Chhattisgarhī. For the future, we have the typical Baghēlī *jāhũ*, I will go, and, irregular, *kahũ*, I will say, and others. For the past, *ṭārḍ*, I disobeyed ; *karē*, you made ; *diis*, he gave, and others. *Kare-hḍ*, I have done, is a perfect. The past participle ends in *e* as in Chhattisgarhī. Thus *kare*, done, and *gaye*, gone. The infinitive, both direct and oblique ends in *an*, as in *kahan lagis*, he began to say ; *khān-sē jyādā*, more than to eat. This also is Chhattisgarhī. The sign of the conjunctive participle is *ke*. It is also sometimes *kēr*, as in *sun-kēr*, having heard ; *dēkh-kēr*, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.

SPECIMEN I.

कोई आदमी-कीर दो लरका रहे । उन-कर-में-से नान लरका अपन दादा-से कहिस हे दादा सम्पत-में-से जो मोर हिंसा हो मो-ला दो । तब ऊ अपन सम्पत उन-के बाँट दे-दीइस । बहुत दिन नहीं बीतिस कि लहुरा बेटा सब कुछ जमा-कर-के दूर मुलुक चल-दीइस और वहाँ लुचार्ड-में दिन काटने-से अपन सब सम्पत उड़ा-डालिस । जब ऊ जो कुछ रहे सब खर्च कर चुकिस तब ऊ मुलुक-में बड़ा अकाल परिस औ ऊ गरीब हो-गइस । और ऊ उस मुलुक-कीर बसेरी मधे एक-के ठिगा जाय-के रहन लगिस जोन ओ-ला अपन खेत-में सुँवर वो सोगरा चरावन भेजिस । और ऊ जोन सोगरा खात-रहे ऊ छिलटा-से अपन पेट भरन चाहत-रहे । और कोई ओ-ला कुछ नहीं देत-रहे । तब ओ-ला चेत भइस और ऊ कहन लगिस कि हमारे दादा-कीर कितनो बनिहार-कीर खान-से ज्यादा रोटी होवत-है और हम भूखों मरत-हूँ । हम उठ-के अपन दादा-के ठिगा जाहूँ और ओ-ला कहूँ हे दादा हम स्वर्ग-कीर बिरुद्ध और तुम्हार आगू पाप करे-हों । हम फिर तुम्हार लरका कहवन-कीर लैक नहीं हूँ । मो-ला आपन बनिहार मधे एक-कीर बराबर कर-दे । तब ऊ आपन दादा-कीर ठिगा जान लगिस । जब ऊ दूर-ही रहिस तब ऊ-कर दादा ओ-ला देख-के माया करिस और दौड़-कर-के ऊ-कर गाल-में चिपट कर-के चूमिस । लरका ओ-ला कहिस हे दादा हम स्वर्ग-कीर बिरुद्ध और तुम्हार आगू पाप करे-हों और फिर तुम्हार लरका कहावन-कीर लैक नहीं हों । तब ओ-कर दादा आपन बनिहार-से कहिस सब-से अच्छा कपड़ा निकार-के पहिरा दो और ऊ-कर हाथ-में मुट्ठी और पैर-में पनही पहिरा देओ और हम सब खाय पीई और खुसी करी कि ई हमार लरका मरिस-रहे फिर जीइस हेराय गइस-रहे फिर मिलिस ॥

ऊ-कर जेठ लरका खेत-में रहिस । और जब ऊ आवत-में घर-की नजौक पहुँचिस तब बाजा गाजा और नाच-कीर गुल सुनिस । और ऊ आपन बर-

सियार मधे एक भन-के आपन ठिगा बुलाय-के बूझिस ई का है। ज ओ-ला कहिस तुम्हार भाई आइस-है। और तुम्हार दादा अच्छा-से अच्छा नेवता करिस ई-कर-लाने की ओ-ला साजो पाइस। पर ज गुस्सा भइस और भीतर जान नहीं चाहिस। ई-कर-लाने ज-कर दादा बाहर आय-के ओ-ला मनावन लगिस। ज आपन दादा-ला जबाब-दौइस की देख हम इतना बरस-से तुम्हार सेवा करत-रहों और कधी तुम्हार हुकुम नहीं ठारों और तोय मो-ला कधी एक-ठौ-भी छेरी-कीर पीला नहीं दियो कि हम आपन संग-कीर संग खुशी करते। पर ई तुम्हार लरका जोन कसबिन-केर संग तुम्हार धन खाइस जब-भौ ज आइस तब-ही उमदा नेवता करे। दादा ओ-ला कहिस हे बेटा तोय सब दिन हमार संग हो और जो कुछ हमार है सो तुम्हार है। पर खुसी और आनंद होय-के जरूर रहे की तुम्हार भाई मरिस-रहै फिर जौइस भुलाय गये-रहै फिर मिलिस-है॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLĪ (GŌḌWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^ami-kēr dō lar^akā rahē. Un-kar-mē-sē nān lar^akā
A-certain man-of two sons were. Them-in-from the-younger son
 apan dādā-sē kahis, 'hē dādā, sampat-mē-sē jō mōr hisā
his-own father-to said, 'O father, property-in-from what my share
 hō, mō-lā dō.' Tab ū apan sampat un-kē bāt dē-diis.
may-be, me-to give.' Then he his-own property them-to dividing gave-away.
 Bahut din nahī bitis ki lahurā bētā sab kuchh jamā-kar-ke
Many days not passed that the-younger son all things collecting
 dūr muluk chal-diis, aur wuhā luchāi-mē din kāṭ^anē-sē
a-distant country-to went-away, and there debauchery-in days passing-by
 apan sab sampat urāy-dālis. Jab ū jō-kuchh rahē sab kharch-
his-own all fortune he-squandered. When he what-ever was all had-spent-
 kar-chukis, tab ū muluk-mē barā akāl paris aur ū garib
completely, then that country-in a-great famine fell and he poor
 hō-gāis. Aur ū us muluk-kēr basērī madhē ēk-kē dhigā jāy-ke
became. And he that country-of inhabitants among one-of near going
 rahan lagisi, jōn ō-lā apan khēt-mē suwār wo sog^arā charāwan
to-line began, who him his-own fields-in swine and hogs to-feed
 bhējis. Aur ū jōn sog^arā khāt-rahē ū chhil^atā-sē apan pēt
sent. And he what the-swine used-to-eat those husks-with his-own belly
 bharan chāhat-rahē. Aur kōi ō-lā kuchh nahī dēt-rahē. Tab
to-fill was-wishing. And any-one him-to anything not used-to-give. Then
 ō-lā ohēt bhaīs aur ū kahan lagis ki, 'hamārē dādā-kēr
him-to senses became and he to-say began that, 'my father-of
 kit^anō banihār-kēr khān-sē jyādā rōṭī hōwat-hai, aur ham
how-many field-labourers-of eating-than more bread becoming-is, and I
 bhūkhō marat-hū. Ham uṭh-ke apan dādā-kē dhigā jāhū aur
from-hunger dying-am. I arising my-own father-of near will-go and
 ō-lā 'kahū, "hē dādā, ham Swarg-kēr biruddh aur tumhār āgū
him-to I-will-say, "O father, I Heaven-of against and thee before
 pāp kare-hō. Ham phir tumhār lar^akā kah^awan-kēr laik nahī hū.
sin have-done. I again thy son to-be-called worthy not am.

Mō-lā āpan banihār madhē ōk-kēr barābar kar-dē." 'Tab ū
Me thy-own field-labourers among one-of equal make." Then he
 āpan dādā-kēr dhigā jān lagis. Jab ū dūr-hī rahis, tab
his-own father near to-go began. When he distant-even was, then
 ū-kar dādā ō-lā dēkh-ke māyā karis. Aur daur-kar-ke ū-kar gāl-mē
his father him seeing pity did. And running his cheek-on
 chipaṭ-kar-ke chūmis. Lar'kā ō-lā kahis, 'hē dādā, ham Swarg-
sticking-himself kissed-him. The-son him-to said, 'O father, I Heaven-
 kēr biruddh aur tumbār āgū pāp kare-hō. Aur phir tumbār lar'kā
of against and thee before sin have-done. And again thy son
 kahāwan-kēr laik nahī hō.' Tab ō-kar dādā āpan banihār-sē
to-be-called worthy not am.' Then his father his-own field-labourers-to
 kahis 'sab-sē achchhā kap'rā nikār-ke pahirā-dō; aur ū-kar
said 'all-than better clothes taking-out put-on-(him); and his
 hāth-mē mudrī aur pair-mē pan'hi pahirā-dēō; aur ham sab khāy,
hand-on a-ring and feet-on shoes put-on; and we all may-eat,
 pīi, aur khusī kari, ki i hamār lar'kā maris-rahai,
may-drink, and merriment may-make, that this my son died-had,
 phir jīis; herāy gais-rahai, phir milis.'
again came-to-life; lost gone-had, again was-found.'

Ū-kar jēth lar'kā khēt-mē rahis: aur jab ū āwat-mē ghar-kē
His elder son field-in was: and when he coming-in house-of
 najik pahūchis tab bājā-gājā aur nāch-kēr gul sunis. Aur ū
near arrived then music-et-cetera and dance-of noise he-heard. And he
 āpan bar'siyār madhē ēk jhan-kē āpan dhigā bulāy-ke būjhis,
his-own field-labourers among one person his-own-self near calling enquired,
 'i kā hai?' Ū ō-lā kahis, 'tumbār bhāī āis-hai, aur tumbār
'this what is?' He him-to said, 'thy brother come-has, and thy
 dādā achchhā-sē achchhā now'tā karis, i-kar-lānē kī ō-lā sājō pāis,'
father good-than good feast made, this-of-for that him well he-found.'
 Par ū gussā bhaīs aur bhītar jān nahī chāhis. I-kar-lānē ū-kar dādā
But he angry became and inside to-go not wished. This-of-for his father
 bāhar āy-ke ō-lā manāwan lagis. Ū āpan dādā-lā jabāb dīs
outside coming him to-appease began. He his-own father-to answer gave
 ki, 'dēkh! ham it'nā baras-sē tumbār sēwā karat-rahō aur kadhi
that, 'see! I so-many years-from thy service doing-was and ever
 tumbār hukum nahī tārō, aur tōy mō-lā kadhi ēk-thau bhī
thy orders not I-removed, and thou me-to ever one-single even
 chhēri-kēr pilā nahī diyō ki ham āpan saṅg-kēr saṅg khusī
goat-of young-one not gavest that I my-own companions-of with merriment
 karatē. Par i tumbār lar'kā jōn kas'bin-kēr saṅg tumbār
might-have-made. But this thy son who harlots-of in-company thy

dhan khāis jab-bhī ū āis tab-hī um'dā new'tā karē.
fortune ate-up when-even he came then-even good feast thou-madest.'

Dādā ō-lā kahis, 'hē bēṭā, tōy sab din hamār saṅg hō, aur
The-father him-to said, 'O son, thou all days me with art, and
 jō-kuchh hamār hai sō tumhār hai. Par khusī aur ānand hōy-kē
whatever mine is that thine is. But merriment and rejoicing making-for
 jarūr rahai kī tumhār bhāī maris-rahai, phir jūis; bhulāy
necessity was that thy brother died-had, again came-to-life; lost
 gaye-rahai, phir milis-hai.'
gone-was, again he-has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (GŌḍWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN II.

कोई देश-में कोही बैपारी एक भारी तालुका-केर मालिक बन-कर ओ-में सुख चैन-से रहत-रहै। ओ-कर तीन-ठुन मीत रहै। ओ-में-से दुइ भन-ला खूब मोह करत-रहै और दुइ-भन-से तीसर मीत ओ-कर-से खूब मोह राखत रहै। और ओ ओ-ला तनक मोह करत-रहै। और ऐसन होत-रहै कि आँगू जब ओ-कर दुइ मीत बैपारी-केर भलाई और माया-में मगन होत-रहै तब तीसर मीत फिकर-में हुइ-के ऐसन बूझे कि मोर-से बैपारी काहिन काज गुस्सा भइस-है ॥

पछारी ऐसन भइस कि बैपारी कोनों बात-में राजा के ठिगा कसूर-में झुक गइस। तब राजा ओ-ला बोलाइस कि बैपारी मोर ठिगा आय-के ओ बात-केर जुबाब देय। ऐसन बात राजा-केर बैपारी सुन-कर खूब डराइस और सोचन लगिस कि असना दुख संकट में कसना करूँ। मो-से बड़ा चूक भइस-है कैसे राजा-के आँगू मंतक रहै-ला परही और भगे-ला जुगत निह बनय। और राजा धरमी और न्याय-कुनइया होही। तो मो-ला यह चूक-में बिना दुख सजा दये निह मानही। एक जुगत है जो मोर मीत हैं उनी-ला संग लै-जहूँ उन मोर न्याव के बीच-माँ बोलहीं। और राजा-से कहहीं कि राजा महाराज अब-की चूक-ला समोख ले। और मो-ला दुख सोच-से बचाहीं। तो कौन जाने राजा ओ-कर सुन लिय और मो-ला सजा भंप बवावे ॥

तब बैपारी अपन मीत-ला बोलाइस और ओ-ला ये हाल बताइस और हाथ जोरिस बिनती करिस कि भाई राजा कहाँ मोर संग चल और मोर तरफ-से राजा-से बिनती कर-के मोर जीव-ला बचाय ले। तब वह ओ-ला कहिस कि भाई यह तोर असल जुगत है। मैं राजा-के ठिगा तोर संग निह जाऊँ। मैं कौन मुँह लय-के जाहूँ और राजा-ला बिनती करहूँ। राजा मोर ऊपर गुस्सा निह करही। कसूर चूक-में तुही झुके-इस अकलि तु-हीं जा मैं निह जाऊँ ॥

बैपारी यह गोठ सुन-के ज्यादा दुख-में बैहा घाईं हुय-के बिचारन लगिस हाय २ मैं कसना कहूँ मैं दूसर मीत-ला बोलाहूँ। ओ-कर भरोसा है वह मोर संग राजा कहाँ चलही। तब दूसर मीत-ला बोलाइस और ओ-कर दूसर मीत आइस और ओ-ला सब हाल बताइस। तब वा ओ-ला कहिस अच्छा है। मैं चलहूँ। मीत-कीर गोठ बैपारी सुन-कीर खुसी भइस और उन दोनों भन एकई संग उठ-के रौंग दीइन। जब माँव-के फटका ठिगा पहुँचिन तब बैपारी-कीर संगी मीत ओ-ला कहन लगिस कि भाई अब मैं डरायूँ। राजा-के आगू मैं काहिन बताहूँ। कहूँ राजा मोर गोठ सुन-के मो-ला गुस्सा होय। कहूँ मो-ला सजा दवावे। मैं घर-ला मुर-के जाहूँ। तोर संग निह जाऊँ। ऐसन बताय-के भग दीइस ॥

बैपारी जब असना देखिस तो अपन ऊपर साँस लेन लगिस और आह मारन लगिस कि हाय हाय जिन-ला मैं मीत जानत-रहों और खुसी और आनन्द-के दिन-में मो-से बड़ा प्रीत राखत-रहे अब दुख-में मो-ला छोड़ दीइन। भगन देव असना क्लीन-ला। मोर एक मीत और है। ओ-ला बोलाये-ला मुस्किल है काहे-से कि ओ-ला मैं नीच जानत-रहों। ते-कर लये वह मोर सहाँव निह होही। मो-ला और कोई जुगत तो सूझ निह परै। मैं ओ-कर ठिगा जाहूँ। कहूँ मो-ला वह उदास और रोवत देख-कीर ओ-कर मन घुट जाय और दया करय मोर बिनती-ला सुन लेय। तब ओ-कर ठिगा बैपारी गइस और सरमाय-के व आँखन-में आँसू भर-के कहिस ए प्यारे भाई दया कर-के मोर चूक-ला समोख ले। मोर असना हाल है। दया कर-के आव और राजा-से मोर पुकार कर-के मो-ला बचाय-ले। ओ-कर तीसर मीत दुख-कीर बात सुन-के कहिस कि भाई तोर आये-से मो-ला बहुत खुसी भइस। मोर और तोर आँगू-के बात-ला जान-दे कोई बात-ला भय घोख। मैं सब दिन तोर ऊपर माया करत-रहों। अब मो-ला जहाँ लग बन परही तहाँ लग तोर भलाई करहूँ। राजा मोर चिन्हार है। सो वे दीई भन राजा ठिगा रौंग दीइन। और ओह राजा-से पुकार करिस। ओ-कर पुकार-ला राजा सुन लीइस। और बैपारी-ला अपन ठिगा बोलाइस। और/सजा-कीर बदली-माँ ओ-ला माया करिस ॥

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (GÖDWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi dēs-mē kōhī bālpārī ōk bhārī tālukā-kēr mālik
A-certain country-in a-certain merchant one great estate-of owner
 ban-kar ō-mē sukh chain-sē rahat-rahai. Ō-kar tīn-thun
having-become that-in pleasure ease-with used-to-live. Him-of three-persons
 mīt rahaĩ. Ō-mē-sē dui jhan-lā khūb mōh karat-rahai.
friends were. Them-in-from two persons-to well affection he-used-to-keep.
 Aur dui jhan-sē tīsar mīt ō-kar-sē khūb mōh
And the-two persons-than the-third friend him-with greater affection
 rākhāt-rahai. Aur ō ō-lā tanak mōh karat-rahai. Aur
used-to-keep. And he him-to but-little affection used-to-do. And
 aisan hōt-rahai ki, āgū jab ō-kar dui mīt bālpārī-kēr
so it-used-to-happen that, formerly when his two friends the-merchant-of
 bhalāi aur māyā-mē magan hōt-rahai, tab tīsar mīt phikar-mē
welfare and love-in plunged used-to-be, then the-third friend anxiety-in
 hui-ke aisan būjhe ki, 'mōr-sē bālpārī kāhin kāj gussā
becoming so thought that, 'me-with the-merchant what for angry
 bhaĩs-hai ?'
has-become ?'

Paohārī aisan bhaĩs ki bālpārī kōnō bāt-mē Rājā-kē
Afterwards so it-happened that the-merchant some affair-in the-king-of
 dhigā kasūr-mē jhuk-gaĩs. Tab Rājā ō-lā bolāis ki, 'bālpārī
near fault-in entangled-was. Then the-king him summoned that, 'the-merchant
 mōr dhigā āy-ko ō bāt-kēr jubāb dēy.' Aisan bāt Rājā-kēr
me near coming that thing-of answer may-give.' Such words the-king-of
 bālpārī sun-kar khūb darāis aur sōchan lāgis ki,
the-merchant hearing very-much was-frightened and to-think began that,
 'as'nā dukh sañkat-mē kas'nā karū ? Mō-sē baṛā chūk
'such trouble difficulty-in how am-I-to-act ? Me-by a-great fault
 bhaĩs-hai. Kaisē Rājā-ke āgū mantak rahāĩ-lā par'hī,
has-come-to-pass. How the-king-of before silent remaining-for will-it-fall,
 aur bhage-lā jugat nih banay. Aur Rājā dhar'mī aur
and fleeing-of means not is-to-be-arranged. And the-king pious and

nyāy-ohhanaiyā hōhī. Tō mō-lā yah chūk-mē binā dukh sajā
justice-sifter will-be. Then me this fault-in without pain punishment
 daye nih mān'hī. Ēk jugat hai, jō mōr mit hāi
giving-out not he-will-listen-to-me. One means is, who my friends are
 unī-lā saṅg lāi-jahū. Un mōr nyāw-kē bīch-mā bol'hī,
them with-(me) I-will-take. They my decision-of in will-speak,
 aur Rājā-sē kah'hī ki, "Rājā mah'rāj, ab-kī chūk-lā
and the-king-to will-say that, "King great-king, this-time-of fault
 samōkh-lē." Aur mō-lā dukh sōch-sē bachāhī. Tō kaun jānē
excuse." And me pain anxiety-from will-save. Then who knows
 Rājā ō-kar sun-lēy, aur mō-lā sajā jhamp
the-king his-(words) may-hear, and me the-punishment covering
 dawāwē.
may-cause-to-give.'

Tab bālpārī apan mīt-lā bolāis, aur ō-lā yō hāl batāis,
Then the-merchant his-own friend called, and him-to this affair showed,
 aur hāth jōris bin'tī karis ki, 'bhāi, Rājā kahā mōr
and hands enfolded entreaties made that, 'brother, the-king near me
 saṅg chal aur mōr taraph-sē Rājā-sē bin'tī kar-ke mōr jīw-lā
with go and my side-from the-king-to entreaties making my life
 bachāy-lē.' Tab wah ō-lā kahis ki, 'bhāi, yah tōr asal
save.' Then he him-to said that, 'brother, this thy real
 jugat hai. Maī Rājā-kō dhigā tōr saṅg nih jāū. Maī kaun
means is. I the-king-of near thee with not may-go. I what
 mūh lay-ke jāhū aur Rājā-lā bin'tī kar'hū. Rājā mōr
face taking shall-go and the-king-to entreaties shall-make. The-king me-of
 ūpar gussā nih kar'hī? Kasūr chūk-mē tu-hī jhuke-has; ak'lē
on anger not will-do? Fault failings-in thou-verily entangled-art; alone
 tuhī jā; maī nih jāū.
thou go; I not may-go.'

Bālpārī yah gōth sun-ke jyādā dukh-mē baihā ghāi
The-merchant this talk hearing greater anxiety-in senseless like
 huy-ke bichāran lagis. 'Hāy, hāy, maī kas'nā-karū. Maī dūsar
becoming to-consider began. 'Alas, alas, I how-may-do. I the-second
 mīt-lā bolāhū. Ō-kar bharōsā hai; wah mōr saṅg Rājā kahā
friend will-call. Him-of (my)-trust is; he me with the-king near
 chal'hī.' Tab dūsar mīt-lā bolāis aur ō-kar dūsar mīt āis.
will-go.' Then the-second friend he-called and his second friend came.
 Aur ō-lā sab hāl batāis. Tab wā ō-lā kahis,
And him-to the-whole account he-explained. Then he him-to said,
 'achchhā hai. Maī chal'hū.' Mīt-kēr gōth bālpārī sun-kēr
'well it-is. I shall-go.' The-friend-of talk the-merchant hearing

khusī bhaīs, aur un dōnṛ jhan ēkaī-saṅg uṭh-ke rīg-dīn.
glad became, and those both persons (in-)one company arising started.
 Jab gāw-ke phat^akā ḍhigā pahūchin tab bālpārī-kēr saṅgī-mīt
When village-of gate near they-arrived then the-merchant-of fellow-friend
 ō-lā kahan lagis ki, 'bhāī, ab maī ḍarāthū. Rājā-kē āgū
him-to to-say began that, 'brother, now I fear. The-king-of before
 maī kāhin batāhū? Kahū Rājā mōr gōṭh sun-ke mō-lā
I what will-explain? Perhaps the-king my talk hearing me-to
 gussā hōy, kahū mō-lā saṛā dawāwē. Maī
angry may-become, perhaps me punishment he-may-cause-to-give. I
 ghar-lā mur-ke jāhū. 'Tōr saṅg nih jāū.' Aisan batāy-ke
house-to returning will-go. Thee with not I-may-go.' So having-explained
 bhag-dīs.
he-ran-away.

Bālpārī jab as^anā dēkbis tō apan ūpar sās lēn lagis
The-merchant when thus he-saw then himself-of on sighs to-take began
 aur āh mārān lagis ki, 'hāy, hāy, jin-lā maī mīt
and lamentations to-strike began that, 'alas, alas, whom I friend
 jānat-rahō aur khusī aur ānand-kē din-mē mō-sē baṛā prīt
used-to-consider and pleasure and happiness-of days-in with-me great affection
 rākhāt-rahē, ab dukh-mē mō-lā chhōr-dīn. Bhagan dēw as^anā
used-to-keep, now sorrow-in me they-forsook. To-flee-away let such
 chhalīn-lā. Mōr ēk mīt aur hai. Ō-lā bolāye-lā mus^akil hai,
impostors. My one friend another is. Him calling-for difficult is,
 kāhē-sē ki ō-lā maī nīch jānat-rahō. 'Tē-kar laye wah mōr
because that him I low used-to-consider. That-of for he my
 sahāw nih hōhī. Mō-lā aur kōī jugat tō sūjh
helper not will-be. Me other any means indeed having-become-visible
 nih parai. Maī ō-kar ḍhigā jāhū; kahū mō-lā wah udās aur
not falls. I him near will-go; perhaps me he sad and
 rōwat dēkh-kēr ō-kar man ghuṭ-jāy aur dayā karay, mōr bin^atī-lā
weeping seeing his mind may-melt and pity he-may-do, my entreaties
 sun-lēy.' Tab ō-kar ḍhigā bālpārī gaīs aur sar^amāy-ke
he-may-hear.' Then him-of near the-merchant went and being-ashamed
 wa ākhan-mē āsū bhar-ke kahis, 'ē pyārē bhāī, dayā kar-ke mōr
and eyes-in tears filling said, 'O dear brother, pity doing my
 chūk-lā samōkh-lē. Mōr as^anā hāl hai. Dayā-kar-ke āw aur Rājā-sē
fault forgive. My such condition is. Pity-doing come and the-king-to
 mōr pukār kar-ke mō-lā bachāy-lē.' Ō-kar tīsar mīt dukh-kēr
my entreaties making me save.' His third friend sorrow-of
 hāt sun-ke kahis ki, 'bhāī tōr āye-sē mō-lā bahut khusī
words hearing said that, 'brother thy coming-from me great happiness

bhaīs. Mōr aur tōr āgū-kē bāt-lā jān-dē. Kōi bāt-lā jhay ghōkh.
became. My and thy former things forget. Any thing do-not meditate-on.
 Maĩ sab din tōr ūpar māyā karat-rahō. Ab mō-lā jahā lag
I all days thee on affection used-to-do. Now me where up-to
 ban-par^hi, tahā lag tōr bhalāi kar^hū. Rājā mōr chinhār
it-will-be-possible, there up-to thy good I-will-do. The-king my acquaintance
 hai. Sō wē dōi jhan Rājā dhigā rīg-dīn. Aur oh Rājā-sē
is. So those two persons the-king near started. And he the-king-to
 pukār karis. Ō-kar pukār-lā Rājā sun-līs. Aur hāipārī-lā
entreaties did. His entreaties the-king listened-to. And the-merchant
 apan dhigā bolāis. Aur sajā-kōr bad^{li}-mā ō-lā māyā-karis.
himself-of near he-called. And punishment-of exchange-in him-to affection-did.

FREE TRANSLATION OF THE FOREGOING.

The tale of the Merchant and his three Friends. A friend in need is a friend indeed.

In a certain country there lived a merchant who became the owner of a great estate in which he dwelt in great ease and comfort. He had three friends to two of whom he showed great affection. The third loved him more than the other two, but the merchant felt less liking for him than for them. So much so was it that while the two friends enjoyed his welfare and his love, the third used to be filled with anxiety as to why the merchant was angry with him.

In course of time it happened that the merchant was accused of some fault before the king, and the king ordered him to be summoned to give an answer to the charge. When the merchant heard of the king's order, he was filled with fear, and began to think to himself, 'in such trouble and difficulty, what am I to do? I certainly have committed a great fault. How can I remain silent, without an answer to the charge, before the king? I have no means of running away. Moreover, the king is a pious man and a sifter of justice, and he will surely order me some severe punishment for this fault. I have only one means of escape. I will take my friends with me, and they shall address the king on my behalf and say, "Your Majesty, this time excuse the fault." In this way they will save me from trouble and anxiety, and who knows, perhaps the king may hear their words, and remit the punishment.'

Then the merchant sent for one of his friends, and, telling him of what was the matter, said to him with folded hands, 'Brother come with me to the king, and make entreaties to him on my behalf, so that my life may be saved.' Then the friend replied, 'Brother this is an affair which concerns you alone. I cannot go with you to the king. It would be impertinence for me to go with you, and to make entreaties to him. Will not the king be angry with me? It is you who have been accused, and you should go alone. I cannot go.'

When the merchant heard these words, he became as one senseless in his anxiety, and said to himself, 'alas, alas, what am I to do? I will send for my second friend. I have full trust in him. He will go with me to the king.' So he sent for the second friend, who came on the summons, and he explained to him at length the whole affair. Then said the second friend, 'very well, I will go with you.' The merchant became full of joy at

hearing these words, and the two got up and set out. But when they came near the gate of the village where the king lived, the friend who accompanied the merchant said to him, 'Brother, now I am getting afraid. What am I to explain to the king? Perhaps the king will get angry at what I say, and may order me to be punished. I am going back home. I can't go with you any further.' As soon as he had said these words he ran away.

When the merchant saw this, he began to sigh and lament for himself, saying, 'alas, alas, he whom I used to consider a friend, and who in the days of my prosperity used to show me so much affection, now, in the days of my trouble, has abandoned me. Let impostors like him run away. I have indeed one more friend, but it is difficult to send for him, for I used to lightly consider him. For this reason he will refuse to be my helper, but still I see no other resource. I will go to him myself. Perchance, when he sees me sad and weeping, his heart may melt, and he may show pity on me, and hear my entreaties.' Then the merchant went to his third friend, and with much shame and with his eyes full of tears thus addressed him, 'Dear brother, take pity on me and forgive me. My condition is such and such. For pity's sake come and make entreaties on my behalf to the king.' Then this third friend, when he had heard the tale of woe said, 'Brother, your coming here has made me very happy. Forget all that has happened between you and me. I used to love you all the time. I will now help you as far as I am able. The king is an acquaintance of mine.' So they both went to the king, and the friend made entreaties before him, to which the king paid heed. So he called up the merchant, and, instead of punishing him, showed him great affection.

From the District of Jabalpur 695,100 people are returned as speaking Baghēlī. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundēlī of Panna, Damoh and Narsinghpur. There are a number of Kōls in the District, but they have abandoned their own language, and now speak the ordinary Baghēlī of their neighbours. They are included in the above figures. We have noticed the same fact in the Baghelkhand Agency. It will be sufficient to give the first few sentences of the Parable of the Prodigal Son as received from Jabalpur. The specimen does not come from the pure Baghēlī-speaking area, and is hence much mixed with Bundēlī. As examples of that language, we may quote the words *bhē*, they became; *rahaĩ*, they were, and past tenses in *ō*, such as *chukō*, he completed, and *parō*, it fell. Note, on the other hand, the typical Baghēlī expletive *tai*, in *rahō-tai*, he was. We also see the Eastern Hindī past tense in *is*, as, for example, *dīnhis*, which is also spelt *dīnhiś*, with the final *i* very slightly pronounced. Attention may also be drawn to the substitution of *m* for *w* in such words as *charāmāĩ*, for feeding. According to the *Central Provinces Gazetteer*, p. 175, the principal peculiarities of the local dialect are the elision of nearly all short vowels, and the substitution of *kh* for *sh* and of *s* for *ś*. The last two are, however, common to all the Eastern Hindī dialects.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ DIALECT, MIXED WITH BUNDELĪ.

(DISTRICT JABALPUR.)

कौनौ मनई-के दो लड़िका रहैं। उन-माँ-से छोटका लड़िका बाप से कहिस की बाप धन-माँ जौन हमार हींसा होय सो हम-का दै राखा। तब वा धन ओही बाँट दीन्हिस। बहुत दिन नहीं भे कि छोटका लड़िका सब कुछ जोर-के दूरी देस-माँ चला गा औ वहाँ लुचपन-माँ दिन बिताइ-के आपन धन उड़ाय दीन्हिस। जब वा सब उड़ाय चुको तब वा देस-माँ बड़ा अकाल परो औ वा कंगाल होइ-गा। औ वा जाइ-के वा देस-वालेन-के यहाँ-से एक-के यहाँ रहैं लाग और जौन ओही अपने खेत-माँ सुमर चरामै-का पठवाइस। और जौन फलियन-का सुमर खाइन-रहै तौने-माँ आपन पेट भरै-का चाहत रहो-तै। और ओही कोज कुछ ना देत रहे ॥

TRANSLITERATION AND TRANSLATION.

Kaunan	manaī-kē	dō	laṛikā	rahaĩ.	Un-mā-sē	chhot ^a kā	laṛikā
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son</i>
bāp-sē	kahis	kī,	‘bāp	dhan-mā	jaun	hamār	hīṣā
<i>the-father-to</i>	<i>said</i>	<i>that,</i>	<i>‘father</i>	<i>property-in</i>	<i>what</i>	<i>my</i>	<i>share</i>
sō	ham-kā	dai-rākhā.’	Tab	wā	dhan	ōhī	bāṭ
<i>that</i>	<i>me-to</i>	<i>give-up.’</i>	<i>Then</i>	<i>he</i>	<i>property</i>	<i>him</i>	<i>dividing</i>
din	nahī	bhē	ki	chhot ^a kā	laṛikā	sab	kuchh
<i>days</i>	<i>not</i>	<i>became</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>things</i>
dēs-mā	chalā-gā.	Au	wahā	luchh ^a pan-mā	din	bitāi-ke	āpan
<i>country-into</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>debauchery-in</i>	<i>days</i>	<i>passing</i>	<i>his-own</i>
dhan	urāy-dīnhis.	Jab	wā	sab	urāy	chukō	tab
<i>property</i>	<i>squandered.</i>	<i>When</i>	<i>he</i>	<i>all</i>	<i>wasted</i>	<i>had</i>	<i>then</i>
barā	akāl	parō	au	wā	kangāl	hoi-gā.	Au
<i>great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>became.</i>	<i>And</i>
dēs-wālen-kē	yahā-sē	ek-kē	yahā	rahāĩ	lāg,	aur	jaun
<i>country-inhabitants-of</i>	<i>near-from</i>	<i>one-of</i>	<i>near</i>	<i>to-live</i>	<i>began,</i>	<i>and</i>	<i>who</i>

ap'nē khēt-mā̃ sumar charāmāī-kā path-wāis. Aur jaun phaliyan-kā
his-own field-in swine feeding-for sent. And what husks
 sumar khāin-rahai taunē-mā̃ āpan pēt bharāī-kā chāhat rahō-tai.
the-swine used-to-eat those-with his-own belly filling-for he-wishing was.
 Aur ōhī kōū kuchh nā dēt-rahai.
And to-him any body anything not used-to-give.

THE BROKEN DIALECTS OF THE SOUTH.

MARĀRĪ, PŌWĀRĪ, KUMBHĀRĪ, AND ŌJHĪ.

The first three of these are tribal dialects spoken in Balaghat and Bhandara. They are merely broken forms of Baghēlī, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattisgarhī, Baghēlī, Bundēlī, and Marāṭhī, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Baghēlī. In the same tract we have also Baigānī, a form of Chhattisgarhī corrupted by Gōṇḍī, Lōdhī, which is Bundēlī corrupted by Marāṭhī, and Gowārī, which is Bundēlī in some places and Marāṭhī in others. Ōjhī is a corrupt form of Baghēlī spoken in the District of Chhindwara by the Ōjhās, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marārī is the dialect spoken by the Marārs. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin, the Berars and Northern India. Those of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gangetic Doab. Marārī, as a dialect, is only reported from that district where it is said to be spoken by 52,700 people. It is found all over the District except in the Eastern *Tahsils* of Saletakri and Raigarh of which the main language is the Khaltāhī form of Chhattisgarhī. It is, so far as its verbal inflections go, a form of Eastern Hindī, resembling the kind of Baghēlī spoken in Mandla. On the other hand, its nouns remind one of the Kanauji of the east-centre of the Doab. Thus, the Nominative of strong nouns and adjectives, such as *chhōḷō*, little, *mōrō*, mine, ends in *ō*, and, as in Banda, while the Eastern Hindī Past Tense, with its third person singular in *is*, is used, the subject has the typical Western Hindī case of the Agent, with *nē*. Thus, *ṭurā-nē kahis*, the son said; *us-nē kahis*, he said. The *lā* in *mō-lā* is probably borrowed from Marāṭhī or Chhattisgarhī. The *r* in *ap-rō* is an evident attempt to pronounce the Marāṭhī *l*.

In the District of Balaghat, the most important language is Marāṭhī. It is a peculiar local dialect known as Marhēṭī, and is spoken by the lower classes over the whole district, except in the Northern *Parganas* of Mau, Paraswara, Sarekha, Bhim Lat and Raigarh, and in the Eastern ones of Saletakri and Chauria. In the three last named *parganas*, all of which lie to the east of the District, the language is the Khaltāhī form of Chhattisgarhī. In the North-Western *parganas* of Mau, Paraswara, and Sarekha, the Aryan languages are Marārī, Pōwārī, and Lōdhī. These three languages are also spoken over the whole of the Marāṭhī tract and Pōwārī, also, in Bhim Lat. As stated above, the first two are forms of Baghēlī, and the third is a form of Bundēlī. The Dravidian Gōṇḍī is also spoken over nearly the whole district. Golarī, a Dravidian language, and Baigānī, a corrupt form of Chhattisgarhī, are also spoken in various

isolated spots. Labhānī is also spoken in the north and east of the District. The following are the figures for these various languages and dialects :—

Language.	Dialect.	Dialect Total.	Language Total.
Eastern Hindi	Khaltāhi	88,300	183,300
	Baigāni	1,000	
	Marāri	52,700	
	Pōwāri	41,300	
		<hr/>	
Bundēli	Lōdhi		18,600
Labhānī			590
Marāṭhi	Marhēṭi		98,700
Dravidian Languages			77,700
Urdū and other languages			4,441
			<hr/>
		TOTAL	383,331

The first few sentences of the Marāri version of the Parable of the Prodigal Son are given as a specimen of that dialect.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (MARĀRĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

एक अदमी-के दो टुरा रहे ओ-को-से-में छोटी टुरा-ने अपने दाज-से कहिस है दाज धन-में-से जो मोरो हीसा है वो मो-ला दे-दे। तब उस-ने उन-ला अपनी धन बाँट देइस। खूब दिन नहीं भइस की छोटी टुरा सब कछु जमा कर-के दूर देस-ला चले गइस अउर वहाँ लुचपन-में दिन बीताइस और अपनी धन-ला खाय डारिस। जब वह सब-ला खाय डारिस तब वा देस-मा माहागो भइस और वह भिकारी भै गइस। और वह जा-के वा मुलुक-के रहने-वारे-में-से एक-के याहा रहन लगिस जीन्ह-ने ओ-ला अपरो खेत-में डुकर चरावे-ला पटोइस। और वा उन फोकला-से जे-ला डुकर खात रहे अपरो पेट भरत-रहे। और ओ-ला कछु कोई नही देत-रहे ॥

TRANSLITERATION AND TRANSLATION.

Ek ad'mī-kē dō ṭurā rahē. Ō-kō-sē-mē chhōṭō ṭurā-nē
One man-of two sons were. Them-of-from-in the-younger son-by
 ap'nō dāū-sē kahis, 'hē dāū, dhan-mē-sē jō mōrō hīsā hai
his-own father-to said, 'O father, property-in-from what my share is
 wō mō-lā dē-dē.' Tab us-nē un-lā ap'nō dhan bāṭ-dēis.
that me-to give.' Then him-by between-them his-own property was-divided.
 Khub din nahī bhaīs kī chhōṭō ṭurā sab kachhu jamā-kar-ke
Many days not became that the-younger son all things collecting
 dūr dēs-lā chalē-gāis. Aūr wahñ lūch-pan-mē din bitāis, aur
distant country-to went-away. And there wickedness-in days passed, and
 ap'nō dhan-lā khāy-dāris. Jab wah sab-lā khāy-dāris tab wā
his-own fortune ate-up. When he all ate-up then that
 dēs-mā māhāgō bhaīs, aur wah bhikārī bhai-gāis. Aur wah jā-ke
country-in famine became, and he a-beggar became. And he going
 wā muluk-kō rah'nē-wārē-mē-sē ōk-kē yāhā rahan lagis jin-h-nē
that country-of inhabitants-in-from one-of near to-live began whom-by
 ō-lā ap'rō khēt-mē ḍukar charāwe-lā paṭhōis. Aur wā un phok'lā-sē
him his-own field-in swine to-feed sent. And he those husks-with

j ē-lā ḍukar khāt-rahē ap'rō pēt bharat-rahē, aur ō-lā kachhu
which swine used-to-eat his-own belly used-to-fill, and him-to anything
 kōi nahī dēt-rahē.
anybody not used-to-give.

PŌwārī is the language of the PŌwārs, an agricultural tribe which traces its origin to the Rajput Pramaras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangā valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although PŌwārs are found all over the Central Provinces, a distinct PŌwār dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this return erred by excess, for the PŌwārs of Chhindwara are now stated to have no peculiar dialect of their own. The number of PŌwārs in Bhandara and Balaghat are, according to the Census of 1891, as follows :—

Balaghat	.	.	.	.	.	.	.	.	.	43,564
Bhandara	.	.	.	.	.	.	.	.	.	70,040

The number of speakers of PŌwārī returned from these districts is much less than the above, *viz.*,—

Balaghat	.	.	.	.	.	.	.	.	.	41,300
Bhandara	.	.	.	.	.	.	.	.	.	1,700
TOTAL										<u>43,000</u>

PŌwārī, like Marārī, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghelī which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marāṭhī. For instance, in the following specimens, words like *ḍīs*, he gave; *lēis*, he took, are Baghelī; but *kōnhī*, a certain; *hōtā*, they were; *āparō* or *aparō*, own; and the case sign *-lā*, are corruptions of Marāṭhī; and *sē*, is; and *khan*, in *kar-khan*, having done, come from Western Rajputana. Note also the use of *nē* with a Baghelī past tense, which we have noted in Marārī.

Two short specimens of PŌwārī are given, one from Balaghat, and the other from Bhandara.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

कोन्ही मानुस-का दुइ बेटा होता। ओ-मा-ल्ले लाहनो-ने अपरे बाप-ला कहिस हे बाबा सम्पति-मा-ल्ले जो मोरो हिस्सा से ज दे-देव। मग वो-ने उन-ला आपरो धन बाँट देइस। जुग रोज नहीं भया, नाहनो बेटा सब येकु-जिया कर-खन दूर देस-ला चली गयो। वहाँ जाय-खन लुचपना-माँ सब सम्पति खोय देइस। जब वो सब उड़ाय देइस मग उन देस-मेँ अकाल पड़ेव। अखिन ज गरीब भै गयो। अखिन ज जाय-खन वने देस-के रहनार-मा-ल्ले एक घरे रहन लगेव। जे-ने ओ-ला आपलो खेत-माँ डूकर चरावन-ला पहुँचाइस। अखिन ज उन खोलपा-मा-ल्ले जे-ला डूकर खात होतो, आपन पेट भरन चाहोत होतो अखिन कोन्ही नही ओ-ला काही देत होतो ॥

TRANSLITERATION AND TRANSLATION.

Kōnhī mānus-kā dui bēṭā hōtā. Ō-mā-lhē lāh'nō-nē ap'rē
Certain man-of two sons were. Them-in-from the-younger-by his-own
bāp'lā kahis, 'Hē bābā, sampati-mā-lhē jō mōrō hissā sē ū
father-to said, 'Oh futher, the-property-in-from what my share is that
dē-dēw.' Mag wō-nē un'lā āp'rō dhan bāt dēis. Jug
give.' Then him-by them-to his-own wealth dividing gave. Many
rōj nahī bhayā, nāh'nō bēṭā sab yēkujiyā kar-khan • dūr
days not became, the-younger son all together having-made distant
dēs-lā chali gayō. Wahā jāy-khan luch'panā-mā sab
country-to having-gone went. There having-gone riotousness-in all
sampati khōy dēis. Jab wō sab urāy dēis, mag un
property wasting he-gave. When he all squandering gave, then that
dēs-mē akāl padew, akhin ū garib bhai gayō. Akhin ū
country-in famine fell, and he poor becoming went. And he
jāy-khan wanē dēs-kō rah'nār-mā-lhē ēk gharē rahan lagew.
having-gone that country-of citizen-among one into-house to-live began.
Jē-nē ō-lā āp'lō khēt-mā dūkar charāwan-lā pahūchāis. Akbin
Whom-by him his-own field-into swine to-feed sent. And
ū un khōl'pā-mā-lhē jē-lā dūkar khāt hōti āpan pēt
he that husks-in-from which-to the-swine eating were he belly
bharan chāhōt hōtō, akhin kōnhī nahī ō-lā kāhī dēt hōtō.
to-fill wishing was, and any-body not him-to anything giving was.

[No. 41.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक मानुस-ला दुई बेटा होता । ओ-को नहानो बेटा बाबा-ला कहोत हीतो, बाबा, मोरो माल-मत्तो-का हिंसा मोरो तोड दी । मंग आपरो माल-मत्ता बाट देइस । मंग धाकटो बेटा माल-मत्ता जमा कर-कन दूर देस-की निकल गयो । आनिक अपरो मन-ले बरतावा कर-लेइस, सरबी संपत उडाय देइस । वोतई जमा खरच डाइस । ओन मुलुख-मो बडा दुकार पद्यो हीतो ओन बात-सो लंगी जा-से वो-ला । ओ-को बाद ओन मुलुख-को एक मानुस-के जवर रह्यो । ओन डूकर चरावन अपरे खेत-म धाडिस । ओ-ने डूकरन फील खाइस । उच फील खाय-के अपरो पेट भरू अस ओन दिल-म अपर सोचीस । आनिक कोइन ओ-ला काही नही देइस ॥

TRANSLITERATION AND TRANSLATION.

Ek mānus-lā dui bētā hōtā. Ō-kō nahānō bētā bābā-lā
One man-to two sons were. His younger son the-father-to
 kahōt-hōtō, 'Bābā, mōrō māl-mattō-kā hisā mōrō tōḍ dō.'
said, 'Father, my property-furniture-of share me breaking give.'
 Maṅg āp'rō māl-mattā bāt dēis. Maṅg 'dhāk'tō bētā māl-mattā
Then his-own property dividing gave. Then the-younger son property
 jamā-kar'-kan dūr dēs-kō nikal-gayō. Ānik āp'rō man-lē
collecting distant country-to went-away. And his-own mind-from
 bar'tāwā kar-lēis, sar'bi sampat uḍāy-dēis. Wōtāi jamā
dealings did, all fortune squandered-away. There the-whole-substance
 kharach-dāis. Ōn mulukh-mō baḍā dukār paḍyō-hōtō. Ōn bāt-sō
he-spent-away. That country-in great famine fell. That fact-from
 laṅgī jā-sē wō-lā. Ō-kō bād ōn mulukh-kō ek mānus-kē jawar
starvation occurred him-to. That after that country-of one man-of near
 rahyō. Ōn ḍūkar charāwan āp'rē khēt-ma dhāḍis. Ō-nē ḍuk'ran
lived. Him-by swine to-feed his-own field-in sent-him. Him-by swine
 phōl khāis. 'Uch phōl khāy-kē āp'rō pēt bharū,' as ōn
husks used-to-eat, 'Those-very husks eating my-own stomach I-may-fill,' so by-him
 dil-ma apar sōchis. Ānik kōin ō-lā kāhī nahī dēis.
mind-in himself he-thought. There anyone-by him-to anything not gave.

The number of people of the Kumbhār or Kumbhār, *i.e.*, Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Berar 22,465. Of these, only those of Chhindwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhārs of the first two of these districts and of Buldana speak corrupt forms of Bundēli, Marāṭhi, or Telugu. In Bhandara, out of 2,750 Kumbhārs only 30 were returned as speaking a form of Marāṭhi, but an examination of the specimens shows that the Bhandara Kumbhārī is really, like Mārārī and Pōwārī, a form of Baghēli very strongly affected by Marāṭhi. As in the case of the two dialects just mentioned, the Agent case with *nē* is used before the past tenses of Baghēli verbs.

It will be sufficient to give a short specimen of this jargon.

[No. 42.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (KUMBHĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक माणुस-ला दो पोछा रहे । न्हान्हो पोछा कहते, बाबा, आधो
हिस्सा मो-ला दे । वो-ने पोछा-ला जमा बाठ देइस । थोडे दिन रहिस न्हानो
पोछा सब जमा कर-के दूर देस चेल गइस । ओ-ने वाँहाँ जा-के सब पैसा
खो देइस । जब ओ-ने सब पैसा खो-देइस तब महँगो गिरिस । कर-के तंगी ओ-के
उपर पडिस । तब एक बडो अदमौ-के जगा जा-के रहिस । तब ओ-ने ओ-ला डुकर
चराण-ला खेत-मे पोहचाइस । वा डुकर फोलका खात रहिस । तब ओ-के मन-मे
आइस या फोलका खा-के मे-बी रहूँ । जब ओ-ला कोई-ने खान-ला नै देई ॥

TRANSLITERATION AND TRANSLATION.

Ek māṇus-lā dō pōryā rahē. Nhānhō pōryā kah'tē, 'bābā,
One man-to two sons were. The-younger son says, 'father,
ādhō hissā mō-lā dē.' Wō-nē pōryā-lā jamā bāṭh deis.
half share me-to you-give.' Him-by the-son-to property having-divided gave.
Thōḍē din rahis, nhānō pōryā sab jamā kar-ke, dūr
A-few days having-lived, the-younger son all together having-made, far
dēs ebēl gais. Ō-nē wāḥā jā-ke 'sab paisā khō-dēis.
country having-gone went. Him-by there having-gone all money he-squandered.
Jab ō-hē sab paisā khō-dēis tab mahāgō giris. Kar-ke
When he all money squandered-had then dearth occurred. Therefore
taṅgī ō-kē upar paḍis; tab ēk baḍō ad'mī-kō jagā jā-ke rahis.
difficulty him-of on fell; then one great man-of place having-gone he-lived.
Tab ō-nē ō-lā ḍukar charāṇ-lā khēt-mē poh'chāis. Wā ḍukar phol'kā
Then him-by him-to swine to-feed field-into sent. Those swine husks
khāt rahis. Tab ō-kē man-mē āis, yā phol'kā khā-ke mē-bi
eating were. Then him-of mind-into came, that the-husks having-eaten I-too
rahū. Jab ō-lā kōi-nē khān-lā nai dēi.
shall-live. Then him-to any-body-by to-eat not gave.

The Ōjhās are a sub-tribe of the Dravidian Gōṇḍs, and, according to the census of 1891, there are 5,459 of them in the Central Provinces. They are the bards or

minstrels of the Gōṇḍṣ, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as fowlers and snarers. Most of them probably talk ordinary Gōṇḍī, but, from Chhindwara, a hundred were returned as speaking a dialect called Ōjhī, which was classed as a dialect of Gōṇḍī. A reference, however, to the following short specimen will show that it is a corrupt jargon based on Baghēli. The total number of Ōjhās in Chhindwara District is 486.

[No. 43.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (ŪJHĪ BROKEN) DIALECT.

(DISTRICT CHHINDWARA.)

एक आदमी-के दुइ डोका रहके । छोटवे अपन बाप-से गुटयाइस
 बाप मोर हिस्सा मो-खे दे-दे । बाप-ने हिस्सा दे-दौस और थोड़े दिना-के
 बाद अपना हिस्सा इकठा कर लीस दूर-देस-को जात लगिस और सब
 बयको-के खातर उड़ाय दीस । और जब सब तथिया पूँज खाय लीस वुह
 मुल्क-मे बड़ा काल पड़-गइस और वोह तूट गयी । और वुह भले आदमी-के
 निजके जायन वही मुलक-के और उस सुवर चरावे खेता भेजिस । और
 हम-को क्लिपा मिलतिस तो हम बड़े खुशी होतिस खाय-के जो सुवर खात-है ॥

TRANSLITERATION AND TRANSLATION.

Ek ād'mī-kē dui dōkā rah'kē. Chhoṭ'-wē apan bāp-sē guṭ'yāis, 'bāp,
One man-of two sons were. The-younger his-own father-to said, 'father,
 mōr hissā mō-khē dē-dē.' Bāp-nē hissā dē-dīs' Aur thōṛē dinā-kē
my share me-to give.' The-father share gave-away. And a-few days-of
 bād ap'nā hissā ik'ṭhā-kar-līs, dūr dēs-kō jāt-lāgis. Aur sab
after his-own share he-collected, distant country-to went-away. And all
 bay'kō-kē khātar uṛāy-dīs. Aur jab sab tathiyā-pūj khāy-līs wuh
harlots-of for-the-sake wasted-away. And when all substance ate-up that
 mulk-mē barā kāl paṛ-gāis aur woh tūt-gayī. Aur wuh bhalē ād'mī-kē
country-in great famine fell and he was-broken-down. And he good man-of
 nij'kē jāyan wahī mulak-kē. Aur us suwar charāwe khētā bhējis.
near went that-very country-of. And he swine to-feed to-fields sent-him.
 'Aur ham-kō chhil'pā mil'tis tō ham barē khusī hōtis khāy-ke
'And me-to husks if-might-be-given then I very glad might-be eating
 jō suwar khāt-hai.'
which swine are-eating.'

CHHATTĪSGARĪ.

The form of Chhattīsgarī which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and f.

[No. 44.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ.

(DISTRICT RAIPUR.)

कोनो आदमी-के दू छोकरा रहिस-है। वो-माँ-के सब-से छोटे-हर अपन बाप-से कहिस के जोन मोर हिस्सा होय वो-ला दे-दे। तब वो-हर अपन जयदाद-ला बाँट दिहिस। थोरेक दिन-के पिछे छोटे छोकरा-हर अपन सब जयदाद-ला जोर-के दुरिच्छा देस चले गइस और उहाँ अपन सब जयदाद-ला फूँक दिहिस। जब सब फूँका गय तब उहाँ अकाल पड़िस और वो-हर गरीब भय गय। तब वो-हर वो गाँव-के एक बसुन्धरा-के घर रहे लगिस जोन-हर वो-ला अपन खेत-माँ सुँअरा चराये-बर भेजत रहिस-है। और वो-हर वो भूँसा-ला जे-ला घँटा-मन खात-रहिस अपन पेट भरे-ला चाहत-रहिस। और तोनो-ला कोनो नहीं देत-रहिस। तब वो-ला चेत आइस और कहिस के मोर ददा-के कतकोन नोकर-ला फेके-के पुर्ती खाय-बर मिलत-है और मैं भूखन मरत-हौँ। मैं उठ-के अपन ददा-के नजौक जाहौँ और वो-कर-से कइहौँ के ददा मैं स्वरग-के उलटा और तोर आगु-माँ पाप करे-हौँ। मैं तोर लइका कहाये-के जोग नहीं आँव। मो-ला अपन नोकर-माँ-के एक जान। और वो-हर उठ-के अपन ददा-के पास चले लगिस। वो-हर थोरेक दुरिच्छा गये-रहिस-है के वो-कर ददा-हर वो-ला देख-के दया करिस और दौर-के वो-कर-से मिल-के चूमिस। तब छोकरा-हर कहिस के ददा मैं स्वरग-के उलटा और तोर आगु-माँ पाप करे-हौँ और मैं तोर लइका कहाये-के जोग नहीं आँव। तब वो-कर ददा-हर अपन नोकर-ला कहिस के सुन्दर कपड़ा निकाल और वो-ला पहिनाव और वो-कर हाथ-माँ मुँदरी और पाँव-माँ पनही पहिराव और हम-सब खाई और खुसी करी। काहे-बर के मोर लइका मर गये-रहिस-है जी गये। गँमाय गये-रहिस-है मिल गये। और वो-सब अनन्द करे लगिन ॥

वो-कर बड़े लइका-हर खेत-माँ रहिस। और जब वो-हर घर-के नजौक आये लगिस बाजा-गाजा-के सबद सुनिस। और वो-हर अपन नोकरन-माँ-के एक-ला बलाय-के पुछिस के ये का होत-है। तब वो-हर वो-कर-से कहिस के तोर भाई आइस-है और तोर ददा-हर सुन्दर जेवनार रचे-है काहे-बर के वो-ला

क्रीम कुसल पाइस-है । तब वो-हर गुस्सा करिस और भितर जाये नहीं चाहिस । तब वो-कर ददा-हर बाहिर-माँ आ-के वो-ला मनाये लगिस । तब वो-हर अपन बाप-ला कहिस के देख मैं अतेक दिन-से सेवा करत-हौँ और कभू तोर हुकुम-ला नहीं ठारेंव और तैं-हर मो-ला छेरिया-के पिला-तक-ले नहीं दिये के मैँ अपन संगी-के संग खुसी करतेंव । पर ये तोर लड्डका जोन पतु-रिया-के संग तोर सब माल-बसुत-ला खाय-के बैठे-है जैसने वो-हर आइस है तैसने तैं-हर वो-कर खातिर सुन्दर जेवनार करे-हस । वो-कर ददा-हर कहिस के तैं-हर सब दिन-ले मोर संग हस और जोन कुछ मोर है सो सब तोर है । पर तो-ला अनन्द करे चाही और खुसी मनाये चाहौ काहे-बर के ये तोर भाई मर गये-रहिस है फेर जीइस-है । गँमाय गये-रहिस-है फेर मिलिस-है ॥

[No. 44.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kōnō ād^amī-ke dū chhok^arā rahis-hai. Wō-mā[~]-ke sab-sē
A-certain man-of two sons were. Them-in-of all-from
 chhōṭe-har apan hāp-sē kahis ke, 'jōn mōr hissā hōy wō-lā
the-younger his-own father-to said that, 'what my share may-be that
dē-dē.' Tab, wō-har apan jay^adād-lā bāṭ dihis. Thōrek din-ke
give(-me).' Then, he his-own property dividing gave. A-few days-of
 piclhē chhōṭe chhok^arā-har apan sab jay^adād-lā jōr-ke
after the-younger son his-own all property having-collected
 durihyā dēs chale-gais; āṛr uhā apan sab jay^adād-lā phūk-
(to)-a-distant country went-away; and there his-own all property burnt-
 dihis. Jab sab phūkā-gay, tab uhā akāl paṛis, āṛr wō-har garib
up. When all was-burnt-up, then there a-famine fell, and he poor
 bhay-gay. Tab wō-har wō gāw-ke ek basundh^arā-ke ghar rahe
became. Then he that village-of one inhabitant-of the-house(-at) to-live
 lagis; jōn-har wō-lā apan khēt-mā[~] sūarā charāye-har bhōjat-rahis-hai
began; who him his-own fields-in swine feeding-for was-sending.
 Āṛr wō-har wō bhūsā-lā jē-lā ghēṭā-man khāt-rahis apan pēt
And he those husks which the-pigs used-to-eat his-own stomach
 bhare-lā chāhat-rahis. Āṛr tōnō-lā kōnō nahī dēt-rahis. Tab
filling-for desired. And that-too anybody not used-to-give. Then
 wō-lā chēt āis āṛr kahis ke, 'mōr dadā-ke kat^akōn nōkar-lā
him-to senses came and he-said that, 'my father-of how-many servants
 phēke-ke purti khāy-bar milat-hai, āṛr māī bhūkhan marat-haū.
throwing-away-of sufficiency eating-for is-given, and I by-hunger am-dying.
 Māī uṭh-ke apan dadā-ke najik jāhaū āṛr wō-kar-sē kāīhaū ke,
I arising my-own father-of near will-go and to-him will-say that,
 "dadā, māī swarag-ke ul^aṭā āṛr tōr āgu-mā[~] pāp kare-haū. Māī
"father, I heaven-of opposite and thy presence-in sin have-done. I
 tōr laikā kahāye-ke jōg nahī āw. Mō-lā apan nōkar-mā[~]-ke
thy son being-called-for worthy not am. Me thy-own servants-among-of
 ek jān." "Āṛr wō-har uṭh-ke apan dadā-ke pās chale lagis.
one consider." "And he arising his-own father-of near to-go began.
 Wō-har thōrek durihyā gaye-rahis-hai ke wō-kar dadā-har wō-lā dēkh-ke
He a-little distance had-gone that his father him having-seen

dayā karis, āūr daur-ke wō-kar-sē mil-ke chūmis. Tab chhok'rā-har
pity did, and running him-with meeting kissed(-him). Then the-son
 kahis ke, 'dadā, maĩ sarag-ke ul'tā āūr tōr āgu-mā pāp
said that, 'father, I heaven-of opposite and thy presence-in sin
 kare-haū, āūr maĩ tōr laikā kahāyo-ke jōg nahĩ āw.' Tab
have-done, and I thy son being-called-for worthy not am.' Then
 wō-kar dadā-har apan nōkar-lā kahis ke, 'sundar kap'rā nikāl
his father his-own servants-to said that, 'beautiful clothes take-out
 āūr wō-lā pahināw. Āūr wō-kar hāth-mā mūd'rī āūr pāw-mā pan'hi
and him-on put. And his hand-on ring and feet-on shoes
 pahirāw, āūr ham-sab khāi, āūr khusī karī; kāho-bar ke mōr
put, and (let-)us-all eat, and merriment make; because that my
 laikā mar gaye-rahis-hai, jī-gaye; gāmāy gaye-rahis-hai, mil-gaye.' Āūr
son dead hail-gone, came-to-life; lost had-gone, was-found.' And
 wō-sab anand kare lagin.
they-all joy to-do began.

Wō-kar bare laikā-har khēt-mā rahis. Āūr jab wō-har ghar-ke
His elder son the-field-in was. And when he the-house-of
 najik āye lagis, bājā-gājā-ke sabad sunis. Āūr wō-har apan
near to-come began, music-etc.-of noise he-heard. And he his-own
 nok'ran-mā-ke ek-lā balāy-ke puchhis ke, 'yē kā hōt-hai?' Tab
servant-in-of one calling asked that, 'this what is-being-done?' Then
 wō-har wō-kar-sē kahis ke, 'tōr bhāi āis-hai, āūr tōr dadā-har
he him-to said that, 'thy brother come-is, and thy father
 sundar jew'nār rahe-hai; kāhe-bar ke wō-lā chhēm kusāl
fine feast had-prepared; because that him safety welfare (-with)
 pāis-hai.' Tab wō-har gussā karis āūr bhitar jāye nahĩ chāhis. Tab
he-found.' Then he anger did and inside to-go not wished. Then
 wō-kar dadā-har bāhir-mā ā-ke wō-lā manāyo lagis. Tab wō-har
his father outside-in coming him to-appease began. Then he
 apan bāp-lā kahis ke, 'dēkh, maĩ atek din-sē sēwā karat-haū
his-own father-to said that, 'see, I so-many days-since service am-doing
 āūr kabhū tōr hukum-lā nahĩ tārēw, āūr taĩ-har mō-lā ohheriyā-ke
and ever-even thy orders not put-away, and thou me-to a-she-goat-of
 pilā-tak-lē nahĩ diyē ke maĩ apan saṅgī-ke saṅg khusī
the-kid-even not gavest that I my-own companions-of with merriment
 kar'tēw. Par yō tōr laikā jōn paturiyā-ke saṅg tōr sab māl
might-make. But this thy son who harlots-of with thy all fortune
 basut-lā khōy-ke baiṭhe-hai, jāis'nē wō-har āis-hai, tāis'nē taĩ-har wō-kar
things losing is-sitting, as-even he came, so-even thou him
 khātir sundar jew'nār kare-has.' Wō-kar dadā-har kahis ke, 'taĩ-har
for a-fine feast hast-made.' His father said that, 'thou

sab din-lē mōr saṅg has, āṛ jōn-kuchh mōr hai sō sab tōr hai.
all days of-me with art, and what-ever mine is that all thine is.
 Par tō-lā anand kare chāhī, āṛ khusī manāyo
But to-thee rejoicing to-make is-proper, and merriment to-celebrate
 chāhī; kāhē-bar ke yē tōr bhāi mar-gaye-rahis-hai, phēr
is-proper; because that this thy brother dead-had-gone, again
 jīis-hai; gāmāy gaye-rahis-hai, phēr milis hai.
came-to-life; lost had-gone, again found is.'

The language of the Bilaspur District is also pure Chhattīsgarhī as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folktale, of how the Fisherman's boy outwitted the Banker.

It may be mentioned here that there are reported to be 159,502 Gōṇḍis in Bilaspur, of whom only some 8,450 speak Gōṇḍī. The remainder speak Chhattīsgarhī, and are included in the figures for that language for Bilaspur District. Their patois differs slightly from that of their Aryan-speaking brethren, owing to the use of a few aboriginal words, but the difference is not sufficient to entitle us to class their speech as a separate dialect.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

SPECIMEN I.

कोनो मनखे-के दुइ बेटवा रहिन । उन-माँ-ले छोटका-हर अपन ददा-ले कहिस ददा मालमत्ता-के जौन हौंसा मोर बाँटा-माँ परत-होही तीन मो-का दे-दे । औ वो-हर अपन मालमत्ता उन-का बाँट दिहिस । औ बहुँत दिन नहीं बीते पाइस के छोटका बेटवा अपन सब धन सकेल-के दूर देस-माँ निकर-गय । औ उहाँ अपन धन-का नाँच-रंग-माँ उड़ा-दिहिस । औ जब जम्माँ-ला फूँक-डारिस तब वो देस-माँ बड़ दुकाल परिस । औ वो-हर भूँखन मरे-लागिस । तब वो चल-के वो देस-के कोनो मंडल के इहाँ जा-के रहिस । औ वो-हर वो-का खेत-माँ सुँवरा चगाये बर पठोइस । औ जौन भूँसा-का सुँवरा खात-रहिन तीन-का खाय-के पेट भरे-के वो-कर मन भय-गय तबो-ले वो-ला कोनो कुछ नहीं देत-रहिस । औ जब वो-कर चेत चघिस वो-हर कहिस के मोर ददा-के ऐसन कतको भुति हार नौकर हवै जिन-कर-मेर खा-पौ-के बाँच जात-हवे औ मै इहाँ भूँखन मरत-हौं । मै चल-के अपन ददा-मेर जाहौं औ वो-ला कहिहौं ददा मै भगवान-के औ तोर कसूर करे-हौं औ अब मै तोर बेटवा कहाये जोग नहीं रछौं । औ मो-का तै अपन एक भुतिहार साँही राख-ले । औ वो-हर चलिस औ अपन ददा-मेर आइस । औ जब वो-कर ददा वो-ला दुरिहा-ले आवत देखिस वो-का मया आइस औ दौर-के वो-का पोठार-लिहिस औ वो-कर चूमा लिहिस । औ बेटवा वो-का कहिस ददा मै भगवान-के औ तोर कसूर कर-डाखौं औ तोर बेटवा कहाये जोग नहीं रछौं । पर ददा-हर अपन कमिया-मन-का कहिस बने-सुगघर कपड़ा लावा औ वो-का पहिरावा औ वो-कर हाँथ-माँ मुँदरी औ पाँव-माँ पनही पहिरावा औ अपन खार्द औ खुसी मनाई । का-बर-के ये मोर बेटवा मर-गय-रहिस औ फेर जी उठिस वो गमाय-गय-रहिस वो-ला पाय-घाल्यौं । औ उन-मन खुसी मनाये लागिन ॥

अतका-माँ वो-कर बड़का बेटवा जौन खेत माँ रहिस तीन जब घर-के लकठा-माँ पहुँचिस तो वो-हर नाँचा औ बाजा सुनिस । वो-हर एक नौकर-का

बलाय-के पूँछिस ये काये होत-हवै । औ वो-हर वो-का कहिस तोर भाई आइस-हवै औ तोर ददा वो-कर खातिर नेवता करिस-हवै का-बर के वो-हर वो-का नंगत नंगत पाइस । अतका सुन-के वो रिसाय-गइस औ घर-माँ नहीँ आवत-रहिस । तो वो-कर ददा बाहिर आय-के वो-ला मनाइस । वो-हर अपन ददा-का जवाब दिहिस देख मैँ अतेक बकर-ले तोर नौकरी बजाये-हौँ औ तोर कहे बाहिर कब-हूँ नहीँ भयौँ । तबो-ले तैँ मो-ला एक पठरु घलाये नहीँ दिये जे-माँ अपन संगी-मन संग मँजा करत्यौँ । औ जैसने ये तोर बेटवा आइस जौन-हर तोर जिँदगी-का पतुरिया-मन-ला खवाय-दिहिस तैसने तैँ वो-कर खातिर नेवता-हकारौ करे । तब वो-हर वो-का कहिस बाबू तैँ तो मोर संग सब-दिन रहत-हस औ जौन-कुछु मोर हवै तीन तोरेच अय । ये उचित रहिस के हम-मन खुसी-मनाई औ आनंद करी का-बर के ये तोर भाई मर-गय-रहिस तीन पुन जी-उठिस औ गमाय-गय-रहिस तीन मिलिस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnō man^akhe-ke dui beṭ^awā rahin. Un-mā^l-lē chhoṭ^akā-har
A-certain man-of two sons were. Them-in-from the-younger
 apan dadā-lē kahis, 'dadā, māl-mattā-ke jaun hīsā mōr bāṭā-mā^l
his-own father-to said, 'father, property-of which share my share-into
 parat-hōhī, taun mō-kā dē-dē. Au wō-har apan māl-mattā un-kā
will-be-falling, that me-to give. And he his-own property them-to
 bāṭ dihis. Au bahūt din nahī bīto-pāis ke
dividing gave. And many days not were-allowed-to-pass that
 chhoṭ^akā beṭ^awā apan sab dhan sakēl-ke dūr dēs-mā^l nikar-gay.
the-younger son his-own all fortune collecting distant country-into went-away.
 Au^a uhā apan dhan-kā nāch raṅg-mā^l urā-dihis. Au jab
And there his-own fortune dance licentiousness-in squandered. And when
 jammā-lā phūk-dāris tab wō dēs-mā^l bar dukāl paris;
the-whole he-had-squandered then that country-in a-great famine sell;
 au wō-har bhūkhan mare lāgis. Tab wō chal-ke wō dēs-ke
and he from-hunger to-die began. Then he going that country-of
 kōnō maṇḍal-ke ihā jā-ke rahis. Au wō-har wō-kā khēt-mā^l
a-certain well-to-do-man-of near going lived. And he him field-in
 sūwarā charāye-bar paṭhōis. Au jaun bhūṣā-kā sūwarā khāt-rahin
swine to-feed sent. And what chaff swine used-to-eat
 taun-kā khāy-ke pēt bhare-ke wō-kar man bhay-gay. Tabō-lē wō-lā
that-very eating stomach to-fill his mind became. Even-then him-to
 kōnō kuchhu nahī dēt-rahis. Au jab wō-kar chēt chaghis
anybody anything not used-to-give. And when his senses arose
 wō-har kahis ke, 'mōr dadā-ke aisan kat^akō bhutihār naukār hawāī
he said that, 'my father-of such how-many hired servants are
 jin-kar mēr khā-pī-ke bāch-jāt-hawai, au māī
whom-of near having-eaten-(and)-drunk there-remains-over-and-above, and I
 ihā bhūkhan marat-haū. Māī chal-ke apan dadā-mēr jāhaū
here from-hunger dying-am. I having-gone my-own father-near will-go
 au wō-lā kahihaū, "dadā māī Bhag^awān-ke au tōr kasūr
and him-to I-will-say, "father, I God-of and of-thee sin

kare-haũ, au ab maĩ tōr beṭwā kahāye jōg nahĩ rahyaũ. Au have-done, and now I thy son to-be-called worthy not remained. And mō-kā taĩ apan ēk bhutihār sāhī rākh-lē.' Au wō-har chalis me thou thy-own one hired-servant like keep.' And he started au apan dadā-mēr āis. Au jab wō-kar dadā wō-lā durihā-lē and his-own father-near came. And when his father him from-a-distance āwat dēkhis wō-kā mayā āis. Au daur-ke wō-kā poṭār-lihis au coming saw him-to pity came. And running him embraced and wō-kar chūmā lihis. Au beṭwā wō-kā kahis, 'dadā, maĩ Bhagwān-ke him-of kiss took. And the-son him-to said, 'father, I God-of au tōr kasūr kar-ḍāryaũ au tōr beṭwā kahāye jōg nahĩ and of-thee sin have-done and thy son to-be-called worthy not rahyaũ.' Par dadā-har apan kamiyā-man-kā kahis, 'bano sugghar remained.' But the-father his-own servants-to said, 'good beautiful kaprā lāwā au wō-kā pahirāwā. Au wō-kar hāth-mā mūdārī au clothes bring and that-one-on put. And his hand-on ring and pāw-mā panhī pahirāwā. Au apan-khāi au khusī-manāi; kā-bar ke feet-on shoes put. And let-us-cat and make-merry; because that yo mōr beṭwā mar-gay-rahis au phēr jī-uthis; wō gamāy-gay-rahis, this my son dead-had-gone and again he-alive-arose; he lost-had-gone, wō-lā pāy-ghālyaũ.' Au un-man khusī manāye lāgin. him I-have-found.' And they merriment to-make began.

Atkā-mā wō-kar barākā beṭwā jaun khēt-mā rahis, taun jab In-the-meantime his elder son who field-in was, he when ghar-ke lakṭhā-mā pahūchis tō wō-har nāchā au bājā sunis. Wō-har house-of vicinity-in arrived then he dancing and music heard. He ēk naukār-kā balāy-ke pūchhis, 'yē kāyo hōt-hawai?' Au wō-har one servant having-called asked, 'this what is-being-done?' And he wō-kā kahis 'tōr bhāi āis-hawai, au tōr dadā wō-kar khṭir him-to said 'thy brother come-is, and thy father him-of for newtā karis-hawai; kā-bar ke wō-har wō-kā naṅgat naṅgat āis.' feast has-done; because that he him well well found.'

Atkā sun-ke wō risāy-gāis au ghar-mā nahĩ āwat-rahis; This-much having-heard he angry-went and house-into not coming-was; tō wō-kar dadā bāhir āy-ke wō-lā manāis. Wō-har apan dadā-kā then his father outside coming him appeased. He his-own father-to jawāb dihis, 'dēkh maĩ atek bachhar-lē tōr nāṭkārī bajāye-haũ, au answer gave, 'see I so-many years-for thy service have-done, and tōr kahe bāhir kab-hū nahĩ bhayaũ; tabō-lē taĩ mō-lā ēk thy saying out-of ever-even not I-became; even-then thou me-to one paṭh'rū ghalāye nahĩ diyē, jē-mā apan saṅgī-man saṅg kid even not gavest, by-which my-own companions with

mājā-kar^atyaū. Au jāis^anē yē tōr beṭ^awā āis jaun-har tōr
I-might-have-made-merry. And as-even this thy son came who thy
jind^agī-kā paturiyā-man-lā khawāy-dihis, tāis^ane taī wō-kar khātir new^atā
livelihood harlots-to gave-to-eat, so-even thou him-of for a-feast
hakāri karō.’ Tab wō-har wō-kā kahis, ‘bābū, taī tō mōr
invitation madest.’ Then he him-to said, ‘son, thou indeed of-me
sang sab din rahat-has, au jaun-kuchhu mōr hawai taun tōrēch
with all days livest, and what-ever mine is that thine-indeed
ay. Yē učit rahis ke ham-man khusī-manāī au ānand kari;
is. This proper was that we may-make-merry and rejoicing may-do;
kā-bar ke yē tōr bhāī mar-gay-rahis taun pun jī-ūṭhis; au
because that this thy brother dead-had-gone he again alive-arose; and
gamāy gay-rahis, taun milis.’
lost had-gone, he was-found.’

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ.

(DISTRICT BILASPUR.)

SPECIMEN II.

एक-ठन गाँव-माँ केवट औ केवटिन रहिस। ते-कर एक-ठन लड्डका रहिस। केवट-हर महाजन-के रुपिया लागत-रहिस। तब एक दिन साव रुपिया माँगे-बर आइस। तब सियान-मन घर-माँ न रहँय। लड्डका घर राखत बैठे-रहय। साव-हर पूँछिस कस-रे बाबू तोर दार्द-ददा-मन कहाँ गये-हैं। वोतेक-माँ टूरा-हर कहिस के मोर दार्द गये-हैं एक-के दू करे-बर। औ ददा-हर काटा-माँ काटा हूँधे-बर गये-हैं। तब साव-हर कथय के कैसे गोठियात-हस रे टूरा। तब टूरा कथय मै तो ठीका गोठियाथौ। ओतेक-माँ टूरा-के औ साव-के लरार्द भय-गय। साव-हर कहिस के तँ जौन बात-ला गोठियार्ये-हस तीन बात-ला सिरतोन कर दे। नहीं करवे तो तो-ला साहेब-के कचहरी-माँ ले-जाबो। तब तो-ला सजा हो-जाही। टूरा-हर कहिस मोर दार्द-ददा-मन जतका तोर रुपिया लागत-हैं ते-ला तँ छाँड़-देवे तब मै ये-कर भेद-ला बताहौ। ओतेक-माँ साव-हर कहिस के भेद-ला नहीं बतावे तो तो-ला कैद करवा-देहौ। तब टूरा-हर कहिस ही महाराज चल। साहेब-लँग चली। केवट-के टूरा औ साव दूनो भन साहेब-लँग गइन। साहेब-लँग साव-हर फिरयाद करिम के महाराज मै आज बिहनिया केवट-के घर गयौ तब केवट औ केवटिन घर-माँ नहीं रहिन। वो-कर लड्डका रहिस। तब मै वो-ला पूँछेव के कस-रे बाबू तोर दार्द-ददा-मन कहाँ गये-हैं। तब ये टूरा-हर कथय के मोर दार्द गये-हैं एक-के दू करे-बर औ ददा गये-हैं काटा-माँ काटा हूँधे-बर। तब ये-कर औ मोर लरार्द भय-गय। ये-कर मोर हार-जीत लगे-हैं। ये-कर नियाव-ला कर-दे ये-हर जैसन गोठियात-हवै। साहेब-हर टूरा-ले पूँछिस के कस-रे टूरा ये-कर भेद-ला बतैवे। टूरा कहिस ही महाराज साव-हर सबो रुपिया-ला छाँड़ देहो ना महाराज। वोतेक-माँ साहेब-हर साव-ला पूँछिस के ये-कर भेद-ला टूरा-हर बताय-देहो तो सबो रुपिया-ला छाँड़ देवे-ना। साव कहिस ही महाराज। औ नहीं बताही तो सजा हो-जाही न महाराज। साहेब कहिस अच्छा तुम-मन चुपे-चाप ठाढ़े रहा। साहेब टूरा-ला पूँछिस कस-रे टूरा तँ कैसे कैसे साव-ला गोठि-

याये । टूरा कहिस मैं ऐसन गोठियायौ के साव पूँछिस के कस-रे बाबू तोर दार्द-
 ददा कहाँ गये हैं । तब मैं कछौ के मोर दार्द गये है एक के दुई करे-बर औ
 ददा गये-है काटा-माँ काटा रूँधे-बर । मुना महराज मोर दार्द गये है चना
 दरे-बर । तब एक-ठन-के दू दार होत-है । ये-कर भेद दूया अय महराज ।
 दूसर बात ऐसन अय के मोर ददा-हर भाटा-बारौ-माँ काटा रूँधे-बर गये-रहिस ।
 तब महराज भाटा माँ काटा होत-है । तब मैं कछौ काटा-माँ काटा रूँधे गये-
 है । दूया साव-हर लरार्द लरिस मोर-लँग । साव-हर वोतेक-माँ बड़बड़ाये
 लागिस । साहेब कहिस चुप रहो साव । तैं तो हार-गये । दूया टूरा-हर
 जीत-गइस । टूरा-हर सिरतोन बात-ला बताइस-है । रुपिया ला छाँड़ दे ॥

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk-ṭhan gāw-mā kēwaṭ tau kewatin rahis. Tē-kar
One village-in a-fisherman and a-fisherwoman were. Them-of
 ěk-ṭhan laikā rahis. Kēwaṭ-har mahājan-ke rupiyā lāgat-rahis.
one son was. The-fisherman banker-of money owed.
 Tab ěk din sāw rupiyā māge-bar āis. Tab siyān-man
Then one day the-banker money to-demand came. Then the-elders
 ghar-mā na rahāy. Laikā ghar rākhāt baiṭhe-rahay. Sāw-har pūohhis
house-in not were. The-boy house guarding seated-was. The-banker asked
 'kas-rē, bābū, tōr dāi-dadā-man kahā gaye-hai ?' Wotek-mā
'well, boy, thy mother-father-(plur.) where gone-are ?' Thereupon
 tūrā-har kahis ke 'mōr dāi gaye-hai ěk-ke dū kare-bar, au
the-boy said that 'my mother gone-is one-of two making-for, and
 dadā-har kātā-mā kātā rūdhe-bar gaye-hai.' Tab sāw-har kathay
father thorns-in thorns fencing-for gone-is.' Then the-banker said
 ke 'kaise goṭhiyāt-has rē tūrā ?' Tab tūrā kathay, 'māi tō
that 'how are-you-talking, O boy ?' Then the-boy said, 'I surely
 ṭhaukā goṭhiyāthaū.' Otek-mā tūrā-ke au sāw-ke larāi
true am-saying.' Thereupon the-boy-of and the-banker-of quarrel
 bhay-gay. Sāw-har kahis ke 'taī jaun bāt-lā goṭhiyāye-has
became. The-banker said that 'thou what words said-hast
 taun bāt-lā sir-tōn-kar-dē. Nahī-kar-bē tō tō-lā sāheb-ke
those words true-make. If-thou-will-not-do-(so) then thee the-Sāhib-of
 kachah-ri-mā lō-jābō. Tab tō-lā sajā-hō-jāhī.' Tūrā-har kahis, 'mōr
court-into I-shall-carry. Then thee-to punishment-will-be.' The-boy said, 'my
 dāi-dadā-man jat-kā tōr rupiyā lāgat-bai tō-lā taī chhār-dēbē, tab
mother-father how-much thy rupees owe that thou will-give-up, then
 māi yē-kar bhēd-lā batāhaū.' Otek-mā sāw-har kahis ke, 'bhēd-lā
I this-of meaning will-tell.' Thereupon the-banker said that, 'the-meaning
 nahī batābē, tau tō-lā kaid-kar-wā-dēhaū.' Tab tūrā-har kahis 'hau,
not thou-will-tell, then thee I-shall-get-imprisoned.' Then the-boy said 'yes,

mah'rāj, chal. Sāheb lāg chali.' Kēwat-ke tūrā au sāv dūnō
Sir, come. The-Sāhib near let-us-go.' The-fisherman's son and the-banker both
 jhan sāheb lāg gain. Sāheb lāg sāv-har phir'yād karis ke,
persons the-Sāhib near went. The-Sāhib near the-banker complaint made that,
 'Mah'rāj, maĩ āj bihaniyā kēwat-ke ghar gayaũ. Tab
 'Sir, I to-day in-the-morning the-fisherman-of house-to went. Then
 kēwat au kew'tin ghar-mā nahĩ rahin. Wō-kar laĩkā rahis.
the-fisherman and the-fishermwoman the-house-in not were. His son was.
 Tab maĩ wō-lā pūchhēw ke, "kas-re bābū, tōr dāi-dadā-man kahā gaye
Then I him asked that, "well boy, thy parents where gone
 haĩ?" Tab yē tūrā-har kathay ke, "mōr dāi gaye-hai ēk-ke dui kare-bar,
are?" Then this boy says that, "my mother gone-is one-of two making-for,
 au dadā gaye hai kātā-mā kātā rūdhē-bar." Tab yō-kar au
and father gone is thorns-in thorns fencing-for." Then this-one's and
 mōr larāi bhay-gay. Yē-kar mōr hār jīt lage-hai. Yē-kar
my quarrel became. This-one's my defeat victory is-staked. This-of
 niyāw-lā kar-dē, yō-har jaisan goṭhiyāt-hawai.' Sāheb-har tūrā-lē
decision do, this-one as is-saying.' The-Sāhib the-boy
 pūchhis ke, 'kas-rē tūrā, yō-kar bhēd-lā bataibē?' Tūrā kahis.
asked that, 'well boy, this-of the-meaning will-you-tell?' The-boy said,
 hau, mah'rāj, sāv-har sabō rupiyā-lā chhār-dēhī-nā, mah'rāj?
yes, Sir, the-banker all money will-give-up- (or) not, Sir?
 Wotok-mā sāheb-har sāv-lā pūchhis ke, 'yē-kar bhēd-lā tūrā-har
Thereupon the-Sāhib the-banker asked that, 'this-of meaning the-boy
 batāy-dēhī, tō sabō rupiyā-lā chhār-dēbē-nā?' Sāv kahis,
will-tell, then all the-rupees will-you-give-up?' The-banker said,
 'hau, mah'rāj. Au nahĩ-batāhī tau sajā-hō-jāhī-na, mah'rāj?
 'yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir?'
 Sāheb kahis 'achchhā, tum-man chupe-chāp thārhe rahā.' Sāheb
The-officer said 'all-right, you silently standing remain.' The-Sāhib
 tūrā-lā pūchhis, 'kas-rē, tūrā, taĩ kaise kaise sāv-lā goṭhiyāyē?
the-boy-to asked, 'well, boy, then how how the-banker spoke?'
 Tūrā kahis, 'maĩ aisan goṭhiyāyaũ ke, sāv pūchhis ke, "kas-rē,
The-boy said, 'I in-this-way spoke that, the-banker asked that, "well,
 bābū, tōr dāi-dadā-man kahā gaye-haĩ?" Tab maĩ kahyaũ
 boy, thy parents where gone-are?" Then I said
 ke, "mōr dāi gaye-hai ēk-ke dui kare-bar, au dadā gaye-hai
that, "my mother gone-is one-of two making-for, and the-father gone-is
 kātā-mā kātā rūdhē-bar." Sunā, mah'rāj, mōr dāi gaye-hai chanā
thorns-in thorns fencing-for." Hear, Sir, my mother gone-is please
 dare-bar. Tab ēk-ṭhan-ke dū dār hōt-hai. Yē-kar bhēd iyā ay,
to-split. Then one-pea-of two split-peas became. This-thing-of meaning this is.

mah'rāj. Dūsar bāt aisan ay ke mōr dadā-har bhātā-bāri-mā
Sir. The-other thing so is that my father brinjal-garden-in
 kātā rūdhe-bar gaye-rahis. Tab, mah'rāj, bhātā-mā kātā hōt-hai.
thorns fencing-for gone-was. Then, Sir, brinjals-in thorns are.
 Tab maī kahyaū, "kātā-mā kātā rūdhe gaye-hai." Iyā sāv-har
Then I said, "thorns-in thorns to-fence gone-is." This banker
 larāi laris mōr-lāg.' Sāv-har wotek-mā bar-barāye lāgis. Sāheb
a-fight fought me-of-with.' The-banker thereupon to-murmur began. The-Sāhib
 kahis, 'chup rahō, sāv. Taī tō hār-gayē. Iyā tūrā-har jīt-
said, 'silent remain, O-banker. Thou surely art-defeated. This boy has-
 gaīs. 'Tūrā-har sir'tōn bāt-lā batāis-hai. Rupiyā-lā ohhār-dē.
soon. The-boy true things has-spoken. Rupees give-up.'

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a fisherman and his wife, with their only son. The fisherman owed some money to his banker, and one day the latter came to dun him for it. The old people were not at home and only the boy was keeping house. Asked the banker, 'Well, boy, where have your father and mother gone?' Said the boy, 'My mother has gone to turn one into two, and my father has gone to fence thorns with thorns.'

'What nonsense is this you are saying,' said the banker. Replied the boy, 'I am telling the simple truth.'

Then the banker and the boy began to quarrel, and the former challenged the latter to prove the truth of his words, and threatened if he did not do so to haul him off to the Sāhib's court, and get him punished. The boy said he would tell the meaning of his words, if the banker would let off his father's debt. Said the banker, 'if you won't toll it to me, I'll get you put in jail.' Said the boy, 'Yes, Sir, I agree to that. Come along to the Sāhib.' So the fisher-lad and the banker went off to the Sāhib, and there the banker made the following complaint:—

'Sir, this morning I went to the fisherman's house, and the only one there was this boy, his son. I asked him where his father and mother were, and he said to me, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Thereon we began to quarrel, and laid a wager, which we have brought to you to decide.' The Sāhib asked the lad if he would tell the meaning of his words. 'Yes, Sir,' said he, 'provided the banker will remit my father's debt.' Then the Sāhib asked the banker if he agreed to this. 'Yes, Sir,' said he, 'provided that if he fails to explain them he is punished.' 'All right,' said the Sāhib, 'hold your tongue, and stand where you are.' Then he turned to the boy, and asked him, 'well, boy, what was it that you said to the banker?'

Said the lad, 'the banker asked where were my father and mother, and I replied, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Sir, my mother had gone out to split pease, and when you do that, each pea turns into two. That is the meaning of my first statement; and as to the second, my father had gone to fence his egg-plant garden with thorns, and, Sir, the egg-plant is

itself a thorny shrub, and therefore I said that he had gone to fence thorns with thorns, and yet the banker quarrelled with me !'

The banker began to murmur, but the Sāhib said, 'hold your tongue. You have fairly lost, and the boy has fairly won, for he has proved that what he said was true. You must remit the debt his father owes.'

The Aryan language spoken in the Feudatory States immediately to the west and South of Bilaspur and Raipur, *viz.*, Kawardha, Chhuikhadan, Khairagarh, Nandgaon, and Kanker is the same form of Chhattisgarhī as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur.

The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *pos'thaũ*, I support, instead of *pōsat-haũ*. This contraction is carried to an extreme in *rathai*, he dwells, for *rahat-hai*.

[No. 47.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARĪ.

(STATE KAWARDHA.)

हम अपन ददा-के चार बेटा हन । ओ-माँ-ले मैं सब-ले बड़े हौं । मोर दू भाई मोर संग-माँ रहत हवें और एक भाई मड़मड़ा गाँव-माँ रथे । मैं अपन दू भाई-ला बनौ-बूती कर-के पोसथौं । ओ-माँ-के एक-हर डपड़ा बजाथे । मोर कोतवाली भुइयाँ मोर पास हवें । तं-ला जोत बो-के अपन पेट भरथन । एसीं मैं थोड़-कुन कोदो बोण-हवौं । पानी नहीं बरसिम तीन पा-के बिरवा मुखा गइस । एसीं मैं अपन दुन्नौं भाई-मन-ला खेती-माँ लगाछूँ का-बर के मोर भुइयाँ पड़ती पड़ गईस-है । मैं अकेला नहीं जोत सकेऊँ और मोर पास बीज घला नहीं रहिस । कुल जम्मा मोर पास दू बैला हवें । एसीं एक बैला रुपया मिलही तौ बिसाछूँ । दू बैला-माँ भुइयाँ बगावर नहीं जोत सकौं । मोर दाई मोर दूसर भाई-के संग-माँ मड़मड़ा-माँ रहत-हवें कभू कभू मोर पास आ जाथे । फिर अपन गाँव चले जाथे । मोर गाँव-ले ओ-कर गाँव एक कोस पड़थे ॥

TRANSLITERATION AND TRANSLATION.

Ham	apan	dadā-ke	chār	bēṭā	han.	Ō-mā-lē	maĩ	sab-lē
<i>We</i>	<i>our</i>	<i>father-of</i>	<i>four</i>	<i>sons</i>	<i>are.</i>	<i>Them-in-from</i>	<i>I</i>	<i>all-then</i>
bapē	haũ.	Mōr	dū	bhāī	mōr	saṅg-mā	rahat-hawaĩ.	Āĩr
<i>elder</i>	<i>am.</i>	<i>My</i>	<i>two</i>	<i>brothers</i>	<i>me</i>	<i>with</i>	<i>live.</i>	<i>And</i>
ek	bhāī	Maṛmaṛā	gāw-mā	rathai.	Maĩ	apan	dū	
<i>one</i>	<i>brother</i>	<i>Maṛmaṛā</i>	<i>village-in</i>	<i>lives.</i>	<i>I</i>	<i>my-own</i>	<i>two</i>	
bhāī-lā	banī-būti	kar-ke	pos'thaũ.	Ō-mā-ke	ēk-har	ḍap'rā		
<i>brothers</i>	<i>field-labour</i>	<i>doing</i>	<i>support.</i>	<i>Those-in-of</i>	<i>one</i>	<i>drum</i>		
bajāthē.	Mōr	kot'wālī	bhuiyā	mōr	pās	hawai.	Tē-lā	jōt
<i>plays-on.</i>	<i>My</i>	<i>kōtwālī(-of)</i>	<i>land</i>	<i>me</i>	<i>with</i>	<i>is.</i>	<i>That</i>	<i>ploughing</i>
bō-ke	apan	pēṭ	bhar'than.	Esō	maĩ	thōṛ-kun	kōdō	
<i>sowing</i>	<i>our-own</i>	<i>bellies</i>	<i>we-fill.</i>	<i>This-year</i>	<i>I</i>	<i>a-little</i>	<i>kōdō</i>	

bōe-hawaũ. Pānī nahĩ bar^sis taun pā-ke bir^wā sukhā
have-sown. Rain not rained that on-account-of plants dry
 gais. Ēsō maĩ apan dunnō bhāi-man-lā khēti-mā lagāhũ,
went. This-year I my-own both brothers agriculture-in will-engage,
 kā-bar-ke mōr bhuiyā paṛ^tī paṛ-gais-hai. Maĩ akellā nahĩ
because-that my land fallow has-fallen. I alone not
 jōt sakeũ, āñr mōr pās bīj ghalā nahĩ rahis. Kul-jammā
plough could, and me-of with seed also not was. Altogether
 mōr pās dū bailā hawaĩ. Ēsō ēk bailā rup^yā mil^hī tō
me-of with two bullocks are. This-year one bullock rupees will-be-found then
 bisāhũ. Dū bailā-mā bhuiā barābar nahĩ jōt-sakaũ. Mōr
I-shall-buy. Two bullocks-in land properly not I-can-plough. My
 dāi mōr dūsar bhāi-ke saṅg-mā Maṛ^mmaṛā-mā rahat-hawai.
mother my another brother-of company-in Maṛmaṛā-in lives.
 Kabhū-kabhū mōr pās ā-jāthē. Phir apan gāw chale-jāthē.
Some-times me near comes. Again her-own village-to goes-away.
 Mōr gāw-lē ō-kar gāw ēk-kōs paṛ^thē.
My village-from her village one-kos lies.

FREE TRANSLATION OF THE FOREGOING.

We are four sons of one father, of whom I am the eldest. Two of my brothers are living with me, and one is living in the village of Maṛmaṛā. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some *kōtwālī* land, and we fill our bellies with its produce. This year I sowed some *kodo*, but the plants withered owing to the drought. I shall have to employ both my brothers in cultivating it this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed. All the cattle that I have are two bullocks. If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair. My mother lives with my other brother at Maṛmaṛā. Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine.

The following specimen of the dialect spoken in Khairagarh is the statement of an accused person made in a criminal court. We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition *mē*, instead of *mā*, to form the locative case. The only other peculiarity which need be noticed is the tendency to aspirate the *k* in the postpositions *kā*, the sign of the dative-accusative, and *kar*, the sign of the genitive. Thus, we have *gāy-khā*, the cow, instead of *gāy-kā*; *ō-khā*, instead of *ō-kā*, it; *okh^hrē ghar-mē*, in her house.

[No. 48.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ.

(STATE KHAIRAGARH.)

मैं बैला-ला जबरदस्ती नइ लेव। जुलफिकार हुसैन-हर तिजिया-के गाय-ला ५१/० में लेइस। फेर दूसर दिन गाय-ला फेर बर कहिस। अउर येइ घलाव कहिस के एक रुपिया-ला फेर देवे तो गाय-खा लेहौ। फेर तिजिया-हर एक रुपिया मोर-से माँगिस। मैं बनियाँ-मन-के आगूँ एक रुपिया तिजिया-ला दियेव। तिजिया कबूले-रहिस के पंदरा दिन-में रुपिया दे-देहौ। कहूँ नइ दियेव तो मोर बैला गहना है। ओ-खा तैं लै लेवे। बैला नइ लाइस। बैला-ला तिजिया अपन घर-में राखिस। जुलफिकार हुसैन-हर तिजिया-के तरफ-ले एक चिट्ठी लिख दिये रहिस है ज-ला पेस करे-हौ। पंदरा दिन हो-गय तिजिया रुपिया नइ देइस। अउर बैला-ला मोर घर-में साँवत गोँड़ अउर मझला सिरदार-के साम्हूँ सौप देइस। बैला ७ रुपिया के रहिस-हय। जब बैला मो-ला सौप देइस तो मैं ओ-ला बाँध लियेउँ। तिजिया मोर आगू रुपिया ले-के नइ आइस। कोतवाल रुपिया ले-के आइस। मैं घर-में नइ रहेउँ। कोतवाल रुपिया ले-के फिर गइस। जुलफिकार हुसैन घलाव रुपिया ले-के मोर पास कभूँ नइ आइस अउर न मो-ला रुपिया देइस। तिजिया-हर जब बैला-ला गहना राखिस तो बैला ओखरे घर-में रहिस-है। मैं बैला-ला नइ देखेउँ। मोर ऊपर सराब-के मुकदमा-में पचास रुपिया जरिमाना होये रहिस-है तहसीलदार के इहाँ ले ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ.

(STATE KHAIRAGARH.)

TRANSLITERATION AND TRANSLATION.

Maĩ bailā-lā jabar-dastī naĩ lēw. Julphikār Husain-har Tījiyā-ke
I the-ox by-force not took. Julphikār Husain Tījiyā-of
gāy-lā pāch rupiyā pāch ānā-mē lēis. Phēr dūsar din gāy-lā
cow five rupees five annas-in took. Again another day the-cow
phēre-bar kahis. Aūr yēhū ghalāw kahis ke, 'ēk rupiyā-lā phēr
to-return he-said. And this-also also said that, 'one rupee back
dēbē tō gāy-khā lē-haũ.' Phēr Tījiyā-har ēk rupiyā mōr-sē
thou-wilt-give then the-cow I-will-take.' Again Tījiyā one rupee me-from
māgis. Maĩ baniyā-man-ke āgū ēk rupiyā Tījiyā-lā diyēw. Tījiyā
asked. I the shop-keepers-of in-presence one rupee Tījiyā-to gave. Tījiyā
kabūlc-rahis ke, 'pandarā din-mē rupiyā dē-dēhaũ. Kahū-naĩ-diyēw, tō
had-promised that, 'fifteen days-in rupees I-will-give. If-I-did-not-give, then
mōr bailā gah'nā-hai. Ō-khā taĩ lāī-lēbē.' Bailā naĩ lāis.
my ox is-mortgaged. That thou wilt-take.' The-ox not she-brought.
Bailā-lā Tījiyā apan ghar-mē rākhis. Julphikār-Husain-har Tījiyā-ke taraf-
The-ox Tījiyā her-own house-in kept. Julphikār-Husain Tījiyā-of side-
lē ēk chitṭhī likh-diye-rahis-hai jē-lā pēs-kare-haũ. Pandarā din
from one letter had-written which I-have-produced. Fifteen days
hō-gay Tījiyā rupiyā naĩ dēis. Aūr bailā-lā mōr ghar-mē Sāwat Gōṛ
passed Tījiyā rupees not gave. And the-ox my house-in Sāwat Gōṛ
aūr Majhlā sir'dār-ke sāmhu saūp-dēis. Bailā sāt rupiyā-ke
and Majhlā head-man-of presence-in she-made-over. The-ox seven rupees-of
rahis-hay. Jab bailā mō-lā saūp-dēis, tō maĩ ō-lā bādh-liyeũ.
was. When the-ox me-to she-made-over, then I it binding-took.
Tījiyā mōr āgū rupiyā lē-ke naĩ āis. Kot'wāl rupiyā lē-ke
Tījiyā me before the-rupee taking not came. The-kōtwāl the-rupee taking
āis. Maĩ ghar-mē naĩ'raheũ. Kot'wāl rupiyā lē-ke phir-gais. Julphikār
came. I house-in not was. The-kōtwāl the-rupee taking went-back. Julphikār
Husain ghalāw rupiyā lē-ke mōr pās kabhū naĩ āis. Aūr na mō-lā
Husain 'also rupees taking me near ever-even not came. And not me-to
rupiyā dēis. Tījiyā-har jab bailā-lā gah'nā-rākhis, tō bailā okh'rē
the-rupee gave. Tījiyā when the-ox mortgaged, then the-ox her

ghar-mē rahis-hai. Maĩ bailā-lā naĩ dēkheũ. Mōr ūpar sarāb-ke mukad'mā-
house-in was. I the-ox not saw. Me on wine-of case-
 mē pachās rupiyā jarimānā hōye-rahis-hai Tah'sildār-ke ibā-lē.
in fifty rupees fine had-became Tahsildār-of near-from.

FREE TRANSLATION OF THE FOREGOING.

I did not carry off the bullock by force. Zū-'l-fiqār Husain bought a cow from Tijiyā for five rupees five annas. Next day he returned it to her, saying he would not keep it unless she gave him back one rupee of its price. So Tijiyā asked me for a rupee, and I gave it to her in the presence of the shop-keepers, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security. She did not bring the bullock, which she had safe in her own house. Zū-'l-fiqār Husain wrote the conditions of the loan on a piece of paper in her name, which I have already produced in court. The fifteen days passed, and Tijiyā could not pay me the money, so she brought the bullock to my house, and made it over to me in the presence of Sāwat Gōṇḍ and Majhlā Sirdār. It was worth some seven rupees. When she made over the bullock to me, I took it and tied it up. She did not subsequently bring me the money. The *Kōtwāl* came to my house with it, but I was not then at home, so he went back without paying me. Zū-'l-fiqār never came to me with the money, or gave it to me. When Tijiyā mortgaged the ox to me, she had it at the time in her house, but I did not look at it.

I was once fined fifty rupees by the *Tahsildār*, in a case about liquor.

KHALṬĀHĪ.

Chhattīsgarhī is also spoken in the east of the District of Balaghat, in the Chauria, Saletokri, Bhim Lat, and Raigarh Parganas, by 88,300 people. In the preliminary rough lists of the survey this dialect was provisionally entered as a form of Baghelī, but a perusal of the accompanying specimen will show that it is nearly pure Chhattīsgarhī. It is locally known as Khalṭāhī, more correctly spelt 'Khalṭāhī,' or the language of Khalōṭī, which is the name of the Bilaspur district current in Balaghat.

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that', 'he', is sometimes written *ō* and sometimes *wō*. This is probably merely a case of uncertain orthography. Its oblique form appears once as *wē*. The postposition of the locative is sometimes *mā* (as in Baghelī) and sometimes *mē*. The characteristic consonant of the present participle is *th* not *t*. Thus, we find *khāthē*, they used to eat, which is not contracted from *khāt-hē*, as we might expect from the frequency with which this very contraction occurs in Chhattīsgarhī. It rather corresponds to the Hindōstānī *khātē*. Another example is the Present Definite *kar^hthē-hō*, I am doing. A true instance of the contraction above referred to is *raṭhas*, for *raḥat-has*, thou art. Isolated peculiar forms are *kare-hōrōgā*, I have done, and *raḥisē* for *raḥis*, he was.

[No. 49.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (KHALTĀHĪ) DIALECT.

(DISTRICT BALAGHAT.)

कोन मनखि-के दू भन बेटा रहिस । वो-मा-ले छोटे बेटा-हर ददा-से कहिस अगा ददा जोन हमार धन है ओ-मा-ले मोर बाटा-ला दे । तब ओ-हर अपन धन-ला बाट देइस । गजब दिन नहीं भइस के नान्हे बेटा-हर सबो-ला धर-के आन राज चल दइस और ओ ठोर-में जाय-के अपन धन छिनाल-पना-में मेट डारिस । जब सबो सिराय-गये तब ओ राज-में दुकाल पड़िस औ वो गरौब हो-गइस । औ वो जा-के वे राज-के एक-के घर-में रहन लगिस । तीन-हर बोलिस अपन खेत-में मूरा चराय-बर भेजिस । औ वो-हर कोंढ़ा भुसा-से जोन-ला सुअर खाये अपन खान लगिस औ कोनो-हर कुकु नहीं देवे । तब वो-ला सुरता आइस औ वो-हर कहिस मोर ददा-के घर-में कतको बनिहार भुतियार-ला खाय-बर गजब मिलथे औ मैं भूख-से मरत-हौं । मैं उठ-के अपन ददा-के पास जाहूँ औ वो-कर-से कहूँ के ददा मैं-हर संसार भर-ले खराब काम वो तोर आगू चँडाली करे-हीवोगा कि जे-मा मैं तोर बेटा कहे-के लाइक नहीं हौं । मो-ला अपन बनिहार भुतियार-में मो-हो-ला एक भन दाखिल समझ-ले । तब वो-हर उठ-कर अपन ददा-के पास चले-लगिस । तब-ले ओ-हर दुर-हेच रहे तब ओ-कर ददा-हर देख-कर मया करिस अउर दउर-कर ओ-कर गर-ला पोठार-लेइस अउर चूमा-लेइस । बेटा-हर ददा-ला कहिस कि ददा मैं-हर दुनिया-के बाहर तोर आगू पाप किये-हौं औ तोर बेटा कहाये-के लाइक नइयों । तब ददा-हर एक भन नोकरन-से कहिस के सब-ले अक्का कपड़ा हर-के वो-ला पहिना-दे औ वो-कर हाथ-में मुँदरी औ गोड़-में पनही पहिना-दे औ हम खाबो पीबो मजा करवो । का-वर ये मोर बेटा-हर मोर-ले मरे दाखिल निकल-गये-रहिसे तोन-हर आज जीहिम औ गवा-गये-रहिसे तोन-हर मिलिस । तब वो-मन मजा-करे लगिन ॥

ओ-कर बड़े बेटा-हर खेत-में रहिस । औ जब वो-हर घर-के तीर पोह-चिस तब बाजा औ नाचा-ला सुनिस । औ वो-हर अपन नोकर-मन-ले एक भन-ला अपन तीर बलाय-के पूछिस ये का है । ओ-हर वो-कर-से कहिस तोर भाई आये-

है औ तोर ददा-हर अछा भात खाये-बर बनाय-है का-बर के वो-ला अछा मोटा ताजा पाइस। तब वो-हर रिस करिस औ भीतर डाहर जाये-बर मन नहीं करिस। तब ओ-कर ददा-हर बाहिर आइस औ वो-ला मनाये लगिस। ओ-हर ददा-ला जवाब देइस कि मै-हर अतेक बरस-ले तोर हाथ पाँव करथे-हीं औ कभू तोर जुवान-ला नहीं ठारैव औ तै-हर मो-ला कब-हूँ एक भेंड़ा नहीं दये के मै अपन संगी-मन संग मजा करतैव। तोन तोर यह बेटा किसबिनो-के संग तोर धन-ला खाइस है जैसने आइस तैसने तै-हर वो-कर खातिर अछा खाये-बर बनाइस। ददा-हर ओ-कर संग कहिस अरे बेटा तै-हर मोर संग-में हमेशा रथस। जोन मोर है तोन सब तोर है। तोन खातिर मजा करना औ खुसी करना ठवका रहिस का-बर कि ये तोर भाई मरे-रहिस तोन-हर जीइस-है ! गवाय गये-रहिस-है तोन-हर मिलिस-है ॥

[No. 49.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LĀRIĀ (KHALTĀHĪ) DIALECT.

(DISTRICT BALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Kōnē man^okhē-ke dū jhan bētā rahis. Wō-mā-lē chhōṭe
A-certain man-of two persons sons were. Them-in-from the-younger
 bētā-har dadā-sē kahis, ‘agā dadā, jōn hamār dhan hai
son the-father-to said, ‘O father, what our property is
 ō-mā-lē mōr bātā-lā dē.’ Tab ō-har apan dhan-lā bāt
that-in-from my share give.’ Then he his-own property dividing
 dēis. Gajab din nahī bhaīs ke nānhe bētā-har sabō-lā dhar-ke
gave. Many days not became that the-younger son all taking
 ān rāj chal-daīs. Aur ō ṭhōr-mē jāy-ke apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
 chhināl-panā-mē mēt-dāris. Jab sabō sirāy-gayo tab ō rāj-mē
licentiousness-in wiped-out. When all was-spent then that country-in
 dukāl paṛis au wō garīb hō-gaīs. Au wō jā-ke wō rāj-ke
a-famine fell and he poor became. And he going that country-of
 ēk-ke ghar-mē rahan lagis. Taun-har bōlis apan khēt-mē sūrā
one-of house-in to-live began. That (man) spoke his-own field-in swine
 charāy-bar bhējis. Aur wō-har kōṛhā-bhusā-sē jōn-lā sūrā khāthē
to-feed sent-him. And he grass-chaff-with which swine used-to-eat
 apan khān lagis; au kōnō-har kuchhu nahī dōwō. Tab wō-lā
himself to-eat began; and, any-body anything not used-to-give. Then him-to
 sur^otā āis aur wō-har kahis, ‘mōr dadā-ke ghar-mē kat^okō
senses came and he said, ‘my father-of the-house-in how-many
 banihār bhutiyār-lā khāy-bar gajab mil^othē aur māī bhūkh-sē
field-labourers hired-servants-to to-eat much is-given and I from-hunger
 marat-haū. Māī uṭh-ke apan dadā-ke pās jāhī au wō-kar-sē kahū
am-dying. I arising my-own father-of near will-go and him-to will-say
 ke, “dadā, māī-har samsār bhar-lē kharāb kām wō tōr agū
that, “father, I the-world against bad deed and of-thee before
 ohāḍālī kare-hōwōgā; ki jō-mā māī tōr bētā kahe-ke lūik nahī
vile-conduct have-done; that which-in I thy son being-called-of fit not
 haū. Mō-lā apan banihār bhutiyār-mē mō-hō-lā ēk jhan
am. Me thy-own field-labourers hired-servants-among me-also one individual

dākhil samajh-lē." ' Tab wō-har uṭh-kar apan dadā-ke pās chale
entered consider. ' ' Then he arising his-own father-of near to-walk
 lagis. Tab-lē ō-har dur-hēch rahe tab ō-kar dadā-har dōkh-kar mayā
began. Then he distant-even was then his father seeing-him pity
 karis aūr daūr-kar ō-kar gar-lā poṭār-lēis aūr chūmā lēis. Bētā-har
did and running his neck embraced and kisses took. The-son
 dadā-lā kahis ki, 'dadā, mañ-har duniyā-ke bāhir tōr
the-father-to said that, 'father, I the-world-of against of-thee
 āgū pāp kiye-haū, au tōr bētā kahāye-ke lāik naīyō.' Tab
before sin have-done, and thy son to-be-called worthy not-am. ' Then
 dadā-har ēk jhan nok^aran-sē kahis ke, 'sab-lē achhā
the-father one individual servants-from said that, 'all-than good
 kap^arā hēr-ke wō-lā pahinā-dē, au wō-kar hāth-mē
clothes having-taken-out him-to putting-on-give, and his hand-on
 mūd^ari au gōr-mē pan^ahī pahinā-dē. Au ham khābō-pibō
a-ring and feet-on shoes putting-give. And we shall-eat-drink
 majā kar^abō; kā-bar yē mōr bētā-har mōr-lē mare dākhil
(and-)rejoicing make; because this my son me-for dead like
 nikal-gaye-rahis, tōn-har āj jīhis; au gawā gaye-rahisē
had-gone-away, he to-day came-to-life; and lost had-gone,
 tōn-har milis.' Tab wō-man majā kare lagin.
he is-found. ' Then they rejoicing to-make began.

Ō-kar bare bētā-har khēt-mē rahis. Au jab wō-har ghar-ke tīr
His elder son the-field-in was. And when he the-house-of near
 pol^achis tab bājā au nāchā-lā sunis. Au wō-har apan
arrived then music and dancing he-heard. And he his-own
 nōkar-man-lē ēk jhan-lā apan tīr balāy-ke pūchhis, 'yē kā hai?'
servants-from one individual himself near calling asked, 'this what is?'
 Ō-har wō-kar-sē kahis, 'tōr bhāī āye-hai, au tōr dadā-har achhā bhāt
He him-to said, 'thy brother is-come, and thy father good rice
 khayē-bar banāy-hai; kā-bar-ke wō-lā achhā mōṭā-tājā pāis.' Tab
to-eat has-prepared; because him well healthy he-found. ' Then
 wō-har ris karis au bhītar dāhar jāye-bar man nahī karis. Tab
he anger did and inside direction going-for mind not made. Then
 ō-kar dadā-har bāhir āis au wō-lā manāye lagis. Ō-har dadā-lā
his father outside came and him to-appease began. He the-father-to
 jāwāb dōis ki, 'mañ-har atek baras-lē tōr hāth pāw kar^athē-hō:
answer gave that, 'I so-many years-for thy hand feet am-doing:
 au kab^ahū tōr jubān-lā nahī tārēw. Au tai-har mō-lā kab^ahū
and ever-even thy words not I-disobeyed. And thou me ever-even
 ēk bhēṛā nahī dayē, ke mañ apan sāngī-man-sāng majā
one ram not gavest, that I my-own companions-with rejoicing

kar^tēw. Tōn tōr yah bēṭā kis^{binō}-ke saṅg tōr dhan-lā
might-have-made. So thy this son harlots-of with thy fortune
 khāis-hai, jāis^{ne} āis, tāis^{ne} tai-har wō-kar khātir achhā
eaten-up-has, as-even he-has-come, so-even thou him for good
 khāye-bar banāis.[’] Dadā-har ō-kar-saṅg kahis, ‘arē bēṭā, tai-har
food-to-eat hast-prepared.[’] The-father him-to said, ‘O son, thou
 mōr saṅg-mē hamēsā rathas. Jōn mōr hai, tōn sab tōr hai. Tōn
me with always livest. What mine is, that all thine is. That
 khātir majā kar^{nā} au khusī kar^{nā} ṭhaw^{kā} rahis, kā-bar-ki
for rejoicing to-make and happiness to-make proper was, because
 yē tōr bhāi mare-rahis, tōn-har jūis-hai; gawāy gaye-rahis-hai,
this thy brother had-been-dead, he has-come-to-life; lost had-been,
 tōn-har milis-hai.[’]
he has-been-found.[’]

SURGUJĪĀ.

The home of pure Chhattisgarhī is the districts of Raipur and Bilaspur, with the adjoining Feudatory States. As we go north, the language gradually merges more and more into the form of Bhojpurī spoken in Chota Nagpur, and known as Nagpuriā. In the States of Korea, Sarguja, and Udaipur, and in the western half of Jashpur, a true sub-dialect is found, which is based in the main on Chhattisgarhī, but which possesses many of the characteristics of Nagpuriā. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Ranchi plateau. The people of Korea and Sarguja have no name for their local dialect, but in Jashpur, which is a bilingual or rather (for Oṛiyā is also spoken in it) a trilingual State, a necessity has been found for a name to distinguish it from Nagpuriā, and it is called Surgujīā. This name may therefore be adopted for the dialect. The word means the language of Sarguja or Surgūjā, and that is the largest and most important of the three States in which the dialect appears.

Two specimens, which have been prepared by Babu Manmatha Nath Chatterji, the Manager of the Jashpur State, are here given of the Surgujīā dialect. The first is a version of the Parable of the Prodigal Son, and the second is a piece of folklore. The following are the principal points in which the language differs from standard Chhattisgarhī. It will be seen that they are all, at the same time, points of agreement with Nagpuriā.

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpuriā, to pronounce a final or unaccented short *i* in the preceding syllable. There are many examples of this. It will suffice to quote *mañn'sē*, for *manisē*, a man; *bāñl*, for *bāñli*, having divided; *kūid*, for *kūdi*, having run, and even *kañr*, for *kare*, in *kañr-āhañ*, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattisgarhī, as in *rākh'thē*, they place, and this is carried to extreme in the word *kathē*, for *kahat-hē*, he says.

II. NOUNS.—Instead of *kā*, we have *kē* for the sign of the dative-accusative, as in *ō-kē*, to him. The sign of the genitive is sometimes the Nagpuriā *kar*, instead of *ke*, as in *mañn'sē-kar*, of a man; *muluk-kar*, of the country.

The nasal is often omitted in the locative postposition *māñ*, so that we have *mā*. We also find the Bhojpurī locative in *ē*, which is used indifferently as an instrumental, or as a locative, as in *bhūkhē*, by hunger; *gharē*, in the house; *piñhē*, on the back.

III. PRONOUNS.—‘We’ is *hāmē-man*, with a long *ā* in the first syllable. So also, the word for ‘own’ is *āpan*, with a similar prolongation of the same syllable.

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantive, the present tense of which is taken bodily from Nagpuriā, with a lengthening of the initial *ā*, as in *āhañ*, I am; *āhē*, he is; *āhañ*, they are. The finite verb is usually conjugated as in standard Chhattisgarhī, but there are isolated Nagpuriā forms as *kar'lō*, I did; *hōe-l*, for *hōe-lā*, it becomes; and *karek-lāgin*, they began to make.

[No. 50.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (SURGUJĪ) DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

भने मइनसे-कर दू-गोट बेटा रहिन। छोट बेटा-हर आपन बाप-हर-ला कहिस कि ए दाऊ माल-जाल-मन-ला जे मोर बाँटा होथे से मो-ला दे । तेखन ओ ओ-मन मधे आपन जिना-ला बाँडट दिहिस। ढेर दिन नहि भै-रहिस कि छोट बेटा-हर सगरो-ला ठुराइस आर ढेर दुरिहा मुलुक-दन चले-गइस। आर तिहाँ सगरो धन-खुर्जी-ला लुचइ-मा खोय डारिस। आर जब सगरो-ला सिराय-चुकिस ओ मुलुक-मा बड़ा अकाल होइस आर ओ-के दुख होएक लागिस। आर ओ गइस आर ओ मुलुक-कर भने मइनसे संग जोराय भइस आर ओ ओ-ला घेँटा चराएक-ले डाँडे भजिस। आर ओ जे बुसा-ला घेँटा खात-रहिन ते-ला पातिस तो खुसी-से आपन पेट-ला भरतिस। मुदा ओ-ही कोनो-हर ओ-ला निच दिहिन। आर ओ-के जब सुरता भइस तब कहिस मोर दाऊ-ठन एतेक धँगरा आहँ आर ते-मन खाएक-ले-हौं पूरे पावत-आहँ आर मै भूख मरत-आहौं। मै उठहूँ आर दाऊ-ठन जाहूँ आर ओ-ला कहहूँ ए दाऊ मै भगवान-घर आर तोरोच-ठन कसूर कइर-आहौं आर आव मै तोर बेटा हौं ए नियर कहे-कर जांग नखौं तो कमिया मधे भनेक नियर मो-हौं-ला राख। आर ओ उठिस आर दाऊ-हर-ठन आइस। मगर ओ ढेर-ताने रहिस तैसनेच दाऊ-हर ओ-ला देखिस आर ओ-ला मया लागिस। आर ओ कइद गइस आर ओ-कर ठेँटु-ला पोटागिस आर ओ-ला चुमिस। आर बेटा-हर ओ-ला कहिस ए दाऊ मै भगवान-घर आर तोरोच-ठन कसूर कइर-आहौं आर आव मै तोर बेटा हौं इमन कहेक-कर लाएक नखौं। मगर बाप-हर आपन धँगरा-मन-ला कहिस निमार-के बेस लुगा-ला लाना आर ए-ला पिँधावा आर हाथ इ-कर-माँ मुँदरी पिँधावा आर गोड़ उ-कर-माँ जूता आर लगे हामे-मन खाहूँ आर खुसी करहूँ। काहे कि ए मार बेटा मरे-रहिस ते फेर जी-आहे भूले-रहिस ते मिलिस आर ओ-मन खुसी करेक लागिन ॥

तेखन ओ-कर बड़े बेटा-हर डाँड़े रहिस । आर ओ आवो-करिस आर घर-जहाँ पहुँचिस कि बाजा-नाच-ला सुनिस । आर ओ धँगरा मधे एक भन-ला बलाइस आर पूछिस ए का होत-आहे । तब ओ ओ-ला कहिस तोर भाई आइस-आहे । आर तोर दाज ओ-ला बेसे-बेस पाइस ओहेच खातिर भोज देइस-आहे । आर ओ-हर जँगाइस आर घरे निच्च ठूकत-रहिस ते-माहाँ बाप-हर ओ-कर बहिरे-आइस आर ओ-ला मनावेक लागिस । आर ओ आपन बाप-ला कहि-सुनाइस देख-ना एतेक बहर मै तोर नोकरी करलों आर तोर हुकुम-ला कइहो नही उठाए-हौं मुदा तैं मो-ला कइहो गोटेक छेरी छौआ-हौं नही देइ-हस कि मै मोर इआर-मन-सैं खुसी करतौं । मगर तोर ए बेटा-हर आवो करिस जे तोर जिना-ला कसबी-मन-ला खियाय सिराइस ते-कर लागिन तैं भोज देइ-हस । आर ओ ओ-ला कहिस ए बेटा तैं सबेच दिन मोर संगे रह-यस आर जे कुछ मोर आहे से तोरेच आहे । हामि-मन-ला चाहबे करत रहिस कि खुसी करतैं आर खुस होतैं ए-खातिर कि ए तोर भाई मरे-रहिस ते फेर जौ-आहे आर भूल रहिस ते मिलिस-आहे ॥

[No. 50.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SURGUJĀ) DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Jhanē	maīn"sē-kar	dū-gōṭ	bēṭā	rahin.	Chhōṭ	bēṭā-har			
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger</i>	<i>son</i>			
āpan	bāp-har-lā	kahis	ki,	' ē	dāū,	māl-jāl-man-lā	jē		
<i>his-own</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>' O</i>	<i>father,</i>	<i>the-property-of</i>	<i>what</i>		
mōr	bāṭā	hōthē	sē	mō-lā	dē.'	Tēkhan	ō	ō-map	madhē
<i>my</i>	<i>share</i>	<i>becomes</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>he</i>	<i>them</i>	<i>among</i>
āpan	jinā-lā	bāit	dihis.	Dhēr	din	nahi	bhai-rahis	ki	
<i>his-own</i>	<i>living</i>	<i>having-divided</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>been-had</i>	<i>that</i>	
chhōṭ	bēṭā-har	sag"rō-lā	ṭhurāis	ār	dhēr	durihā			
<i>the-younger</i>	<i>son</i>	<i>everything</i>	<i>collected</i>	<i>and</i>	<i>a-very</i>	<i>distant</i>			
muluk-dan	chale-gāis.	Ār	tiḥā	sag"rō	dhan-khurjī-lā				
<i>country-toward</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>the-entire</i>	<i>wealth-property</i>				
luchaī-mā	khōy-dāris.	Ār	jab	sag"rō-lā	sirāy-chukis	ō	muluk-mā		
<i>debauchery-in</i>	<i>he-lost.</i>	<i>And</i>	<i>when</i>	<i>everything</i>	<i>he-squandered</i>	<i>that</i>	<i>country-in</i>		
barā	akāl	hōis,	ār	ō-kē	dukh	hōek	lāgis.	Ār	
<i>a-great</i>	<i>famine</i>	<i>occurred,</i>	<i>and</i>	<i>him-to</i>	<i>distress</i>	<i>to-be</i>	<i>began.</i>	<i>And</i>	
ō	gāis	ār	ō	muluk-kar	jhanē	maīn"sē	saṅg		
<i>he</i>	<i>went</i>	<i>and</i>	<i>that</i>	<i>country-of</i>	<i>a-certain</i>	<i>man</i>	<i>with</i>		
jorāy	bhaīs,	ār	ō	ō-lā	ghēṭā	charāek-lē	ḍārē		
<i>joined</i>	<i>became,</i>	<i>and</i>	<i>he</i>	<i>him</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-the-field</i>		
bhējis.	Ār	ō	jē	busā-lā	ghēṭā	khāt-rahin	tē-lā		
<i>sent.</i>	<i>And</i>	<i>he</i>	<i>what</i>	<i>chaff</i>	<i>the-swine</i>	<i>used-to-eat</i>	<i>that</i>		
pātis	tō	khusī-sē	āpan	pēt-lā	bhar'tis.	Mudā			
<i>(if)-he-had-got</i>	<i>then</i>	<i>happiness-with</i>	<i>his-own</i>	<i>belly</i>	<i>he-would-have-filled.</i>	<i>But</i>			
ō-hō	kōnō-har	ō-lā	niech	dihin.	Ār	ō-kē	jab	sur'tā	
<i>that-also</i>	<i>anyone</i>	<i>that</i>	<i>not</i>	<i>gave.</i>	<i>And</i>	<i>him-to</i>	<i>when</i>	<i>senses</i>	
bhaīs	tab	kahis,	' mōr	dāū-ṭhan	ētek	dhāḡ'rā	āhaī	ār	
<i>became</i>	<i>then</i>	<i>he-said,</i>	<i>' my</i>	<i>father-near</i>	<i>so-many</i>	<i>servants</i>	<i>are</i>	<i>and</i>	

tō-man khāek-lē-hō pūrē pāwat-āhaī, ār maī bhūkhē
they eating-than-even more getting-are, and I by-hunger
marat-āhaū. Maī uṭh'hū ār dāu-ṭhan jāhū, ār ō-lā
dying-am. I will-arise and father-near will-go, and him-to
kah'hū, "ē dāu, maī bhag'wān-ghar ār tōr-ōch-ṭhan
I-will-say, "O father, I in-God's-house and of-thee-also-near
kasūr kaīr-āhaū, ār āb maī tōr bēṭā haū ē niyar
offence done-have, and now I thy son I-am this like
kahe-kar jōg nakhaū. Tō kamiyā madhē jhanek niyar
saying-of fit am-not. Therefore servants among one-person like
mō-hō-lā rākh.'" Ār ō uṭhis ār dāu-har-ṭhan āis.
me-also keep.'" And he arose and the-father-near came.
Magar ō dhēr-tānō rahis tāis'n-ōch dāu-har ō-lā dēkhis, ār ō-lā
But he very-distant was then-even the-father him saw, and him-to
mayā lāgis. Ār ō kūid gaīs, ār ō-kar dhēṭu-lā potāris,
compassion occurred. And he having-run went, and his neck embraced
ār ō-lā chumis. Ār bēṭā-har ō-lā kahis, 'ē dāu, maī bhag'wān-ghar
and him kissed. And the-son him-to said, 'O father, I (in)-God's-house
ār tōr-ōch-ṭhan kasūr kaīr-āhaū, ār āb maī tōr bēṭā hau isan
and of-thee-also-near offence done-have, and now I thy son am thus
kahek-kar lāek nakhaū.' Magar bāp-har āpan dhāg'rā-man-lā
saying-of fit am-not.' But the-father his-own servants-to
kahis, 'nimār-ko bēs lugā-lā lānā, ār ē-lā pīdhāwā;
said, 'having-selected good garment bring-ye; and this-person-to put-on;
ār hāth-i-kar-mā mūd'rī pīdhāwā; ār gōṛ-u-kar-mā jūtā; ār
and hand-this-one-of-on a-ring put-on; and feet-him-of-on shoes; and
lagē, hāmō-man khāhū ār khusī kar'hū. Kāho ki ē mōr
come, we will-eat and merriment will-make. Why that this my
bēṭā mare-rahis, tō phēr jī-āhē; bhūle-rahis, tē milis.' Ār
son dead-was, he again alive-is; lost-was, he was-found.' And
ō-man khusī karek lāgin.
they merriment to-make began.

Tōkhan ō-kar bare bēṭā-har dārē rahis. Ār ō ābō-karis,
Then his elder son in-the-field was. And he coming-did,
ār ghar-jahā pahūchis, ki bājā-nāch-lā sunis. Ār ō dhāg'rā
and the-house-near arrived, that music-dancing he-heard. And he servants
madhē ēk jhan-lā balāis, ār pūchhis, 'ē kā hōt-āhē?' Tab
among one person called, and asked, 'this what happening-is?' Then
ō ō-lā kahis, 'tōr bhāi āis-āhē, ār tōr dāu ō-lā bēsē-bēs
he him-to said, 'thy brother come-is, and thy father him safe-and-sound
pāis, ōh-ōch khātir bhōj dēis-āhē.' Ār ō-har jāgāis, ār
got, that-indeed for a-dinner has-given.' And he was-angry, and

gharē nichch dhūkat-rahis. Tē-māhā̃ bap-har ō-kar bahirē āis,
in-the-house not entering-was. There-on the-father him-of outside came,
 ār ō-lā manāwek lāgis. Ār ō āpan bāp-lā kahi sunāis,
and him to-entreat began. And he his-own father-to having-said caused-to-hear,
 ‘dēkh-nā, ētok bachhar maī tōr nok^ari kar^lō, ār tōr hukum-lā
 ‘lo, these-many years I thy service did, and thy order
 kaī-hō nahī uṭhāe-haū; mudā taī mō-lā kaī-hō gōṭek
ever-even not disobeyed-have; but thou me-to ever-even a-single
 chhēri-chhauā-hō nahī dēi-has, ki maī mōr iār-man-saī khusī
goat-young-one-even not given-hast, that I my friends-with happiness
 kar^ataū. Magar tōr ē bēṭā-har ābō-karis, jē tōr jinā-lā
might-have-made. But thy this son coming-did, who thy living
 kas^abī-man-lā khiyāy sirāis, tē-kar lāgin taī bhōj dēi-has.’
harlots having-fed squandered, him-of for-the-sake thou a-dinner given-hast.’
 Ār ō ō-lā kahis, ‘ē bēṭā, taī sab-ēch din mōr saṅgē rah^athas,
And he him-to said, ‘O son, thou all-even days my with remainest,
 ār jē-kuchh mōr āhai, sē tōr-ēch āhai. Hāmē-man-lā chāh^abē
and what-ever mine is, that thine-even is. Us-to propriety
 karat-rahis ki khusī kar^atē, ār khus hōtē,
doing-it-was that happiness we-should-have-made, and happy we-should-have-become,
 ē khātir ki ē tōr bhāi mare-rahis, tē phēr jī-āhai; ār bhūl-
this for that this thy brother dead-was, he again alive-is; and lost-
 rahis, tē milis-āhai.’
was, he found-is.’

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (SURGUJĪĀ) DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

गोटेक सहर रहिस । तिहाँ रजा रहिन । पहारे बाघ रहिस । मझनसे-
 ला धरत-रहिस आर खात-रहिस । रजा कहिन चला मारौ । तब गझन हाँका
 करे-बर । लागिन तो बन-ला हाँके । मारे ढोल ठाँक बजा गजा कर मारे
 ठेकान नौरहिस । बाघ चलिस पराय । डगरे बनिया जात रहिस । ते-ला कहिस
 कि ए भाई मो-ला बचाव । बनिया कहिस का नियर बचाहूँ । बघवा कहिस
 टाट-हेँ मो-ला साज आर चल । बनिया डराइस आर तिसने करिस । बघवा-ला
 साज लेहिस बरदा पिठे लादिस आर चलिस । जब जाते जात दुरिहा गझन
 तब बघवा कथे बनिया-ला । ए बनिया ए बनिया मो-ला निकलाव । बनिया
 निकालिस तो । तब बघवा कथे अब तो-ला धरहूँ । का-बर धरबे भाई मैँ तो तो-ला
 बचार्येँ । बघवा कहे निच्च मानौँ धरबेच करहूँ । बनिया कहिस चल पंच-ठन ।
 बघवा कहिस कहाँ जाबे चल । तहँने ज-मन पौपर-तरौ गझन कहिन ए पौपर देवता
 नेकौ-ओ-मैँ बदी होथे । पौपर कहिन होथे कि । का नियर होथे । कहिन कि मैँ तो
 रूख जात चुपे रहथौँ । आयें । एक घरी बैठथेँ । तहँने मो-के छोप राखथेँ । आर जाथेँ ।
 तब बघवा कहिस का रे बनिया अब तो-ला खाँव कि तोर बरदा-ला खाँव । बनिया
 कहिस चल गौ बराम्हन हवे ते निसाफ करही । कहही होले तैँ मो-ला खाबे । तहँने
 गझन गौ ठन । खपकन-माहाँ बुढ़िया गाय खपक रहिस । ते-ला बनिया कहिस
 ए गौ माता नेकौ-ओ करत बदी होयेल । गाय कहिस का कहौँ होयेल जुन । मैँ
 दूध देत-रहेन जवान रहेन ते-घानि मुआर मोर चरात-रहिस । बेर बुढ़ता घरे
 टुकात रहिस । देखत ताकत रहिस । अब बुढ़िया भै गघन मो-ला नही पूछे ।
 मरथौँ । बघवा कहिस का रे बनिया कह तो-ला खाँव कि तोर बरदा-ला खाँव ॥

[No. 51.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (SURGUJĪ) DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

Gōtek sahar rahis. Tihāṁ rajā rahin. Pahārē bāgh
A-certain city was. There a-king was. In-a-mountain a-tiger
 rahis. Main'sō-lā dharat-rahis, āṛ khāt-rahis. Rajā kahin, 'ohalā,
was. Men he-used-to-catch, and used-to-eat. The-king said, 'come,
mārī.' Tab gaīn hākā karē-bar. Lāgin tō ban-lā
let-us-kill.' Then they-went a-drive making-for. Commenced they the-forest
hāke. Māre dhōl-dhāk bajā-gajā-kar māre, thōkān nī rahis. Bāgh
to-drive. With drums-etc. music-etc.-of with, limit not was. The-tiger
 chalis parāy. Ḍag'rē baniyā jāt-rahis. Tō-lā
went having-fled. On-the-way a-travelling-merchant going-was. Him-to
 kahis ki, 'ē bhāī, mō-lā bachāo.' Baniyā kahis, 'kā niyar
he-said that, 'O brother, me save.' The-merchant said, 'what like
bachāhū ?' Bagh'wā kahis, 'tāt-hē mō-lā sāj, āṛ chal.'
shall-I-save ?' The-tiger said, 'in-the-sack me enclose, and go-on.'
 Baniyā darāis, āṛ tis'nē karis. Bagh'wā-lā sāj-lēhis,
The-merchant feared, and so-even did. The-tiger having-shut-up-he-took,
 bar'dā piṭhē lādis, āṛ chalis. Jab jātē-jāt durihā
the-bullock-(of) on-back he-loaded, and went-on. When going-on a-distance
 gaīn, tab bagh'wā kathē baniyā-lā, 'ē baniyā, ē baniyā,
they-went, then the-tiger says the-merchant-to, 'O merchant, O merchant,
mō-lā nik'lāo.' Baniyā nikālis tō. Tab bagh'wā
me take-out.' The-merchant took-(him)-out accordingly. Then the-tiger
 kathē, 'ab tō-lā dhar'hū.' 'Kā-bar dhar'bē, bhāī ? Māī
says, 'now thee I-will-seize.' 'What-for wilt-thou-seize, brother ? I
tō tō-lā bachāyē.' Bagh'wā kahē, 'nichch mānō ; dhar'bē-ch
indeed thee saved.' The-tiger says, 'not do-I-heed ; seizing-certainly
kar'hū.' Baniyā kahis, 'ohal pañch-ṭhan.' Bagh'wā kahis,
I-will-do.' The-merchant said, 'come an-arbitrator-near.' The-tiger said,
'kahā jābē ? Chal.' Tahānē ū-man pipar-tarī gaīn.
'where will-you-go ? Come.' Then they a-pipal-tree-under went.

Kahin, 'ē pīpar dēotā, nēkī-ō-mē badī hōthē ?
They-said, 'O pipal-tree divine-one, good-even-in (does) evil happen ?'
 Pīpar kahin, 'hōthē ki.' 'Kā-niyar hōthē ?' Kahin
The-pipal said, 'it-happens verily.' 'What-like does-it-happen ?' He-said
 ki, 'mañ tō rūkh jāt. Chupē rah^athō. Āthē. Ēk
that, 'I indeed tree (by)-caste-(am). Silent I-remain. (People)-come. One
 gharī bāñth^athē. Tahānē mō-kē chhōp rākh^athē, ār
twenty-minutes they-sit. Then me having-chopped they-leave-(me), and
 jāthē.' Tab bagh^awā kahis, 'kā-rē, baniyā. Ab tō-lā khāw, ki
go.' Then the-tiger said, 'well, merchant. Now thee shall-I-eat, or
 tōr bar^adā-lā khāw ?' Baniyā kahis, 'chal, gau barāmhan
thy bullock shall-I-eat ?' The-merchant said, 'come, the-cow a-brāhmaṇ
 hawē. Tē nisāph kar^ahī. Kah^ahī hōlē, tañ mō-lā khābē.' Tahānē
is. She justice will-do. She-will-say if, thou me wilt-eat.' Then
 gāin gau-ṭhan. Khap^akan-māhā burhiyā gāy khapak-rahis. Tō-lā
they-went the-cow-near. The-mire-in an-aged cow stuck-was. Her-to
 baniyā kahis, 'ō gau mātā, nēkī-ō karat badī hōye-l ?
the-merchant said, 'O cow mother, good-even doing (does) evil happen ?'
 Gāy kahis, 'kā kahō ? Hōye-l jun. Mañ dūdh
The-cow said, 'what may-I-say ? It-does-happen verily. I milk
 dēt-rahē, jawān rahē, tē-ghāni muār mōr charāt-rahis,
used-to-give, young I-was, then the-master of-me used-to-feed (me)
 bē-r-buñtā gharē dhukāt-rahis, dēkhat-tākat-rahis. Ab
at-sunset in-the-house used-to-house (me), watching-looking-at-(me)-was. Now
 burhiyā bhai-gaen, mō-lā nahī pūchhē. Mar^athō.' Bagh^awā
aged I-have-become, me-for not he-enquires. I-am-dying.' The-tiger
 kahis, 'kā-rē baniyā, kah, tō-lā khāw, ki tōr bar^adā-lā
said, 'well, merchant, say, thee shall-I-eat, or thy bullock
 khāw ?
shall-I-eat ?'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king ordered the citizens to kill him, and got up a hunting-drive. There was no end to the beating of drums and blaring of trumpets to terrify the animals, and the tiger started off in flight. On his way he met a travelling grain-merchant, trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'How can I do that ?'

'Put me into one of your bags, and go on as if nothing had happened.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested and went his way. When they had gone on some distance, the tiger asked to be let

out, and the merchant released him. Then said the tiger, 'Now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you.'

The merchant asked that the matter should be decided by an arbitrator. 'Whom do you suggest?' said the tiger. 'Come along?'

Then they went to the fig-tree, and said, 'O divine Fig-tree, can evil be done in return for good?' 'Certainly,' said the fig-tree. 'How is that?' 'I am by caste a tree, and live silently doing good. Men come and rest under my shade. Then when they are going away they chop off my limbs and depart.' 'Now,' said the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhmaṇ. She will do justice. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?' 'What can I say?' replied the cow, 'It certainly can. When I was young and used to yield milk, my master fed me and stabled me at sun-down. He never let me out of his sight. But now that I have become old, he takes no trouble about me, and here I am dying.' 'Now,' said the tiger, 'Shall I eat you or your bullock?'

NOTE.—The same story is given as a specimen of the Nagpurī dialect. As there remarked, the narrative ends abruptly. The tale is an old one, and is current all over Northern India. The merchant next appeals to the road. The road replies that he makes travelling easy, and that in return men trample on him and crush him under cartwheels. Finally the man appeals to the jackal. The latter pretends to be very stupid and to be unable to understand what happened. Then he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done and then the merchant ties him up in it, and goes his way rejoicing.

SADRĪ KORWĀ.

When an aboriginal tribe in Chota Nagpur or the Chhattisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it uses is known as Sad^rī or Sadrī. The Korwās are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Sarguja, Palamau, the Sōnpār tract of Mirzapur, and in the north of Bilaspur and Raigarh. In Jashpur, about 4,000 of them have become settled cultivators, and speak a dialect, known as Sadrī Korwā, which closely resembles Surgujā. The only special peculiarity of their language to which attention need be drawn, as it also occurs in other more broken dialects spoken by aborigines, is the formation of a past tense in *nē* as in *āisⁿnē*, he came, *hōisⁿnē*, he became.

Two specimens of Sadrī Korwā are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mathura Nath Chatterji, the Manager of the Jashpur State.

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT.)

(STATE JASHPUR.)

SPECIMEN I.

(Babu Mathura Nath Chatterji, 1898.)

गोटेक अबदिन-कर दू-गोट सौआ रहिन । सोट सौआ-हर बुढ़ा-हर-के कहिस ए आबा सब धान-पान डाँगर-गरू जे आहे से-कर बाँटा मो-के दे । तो थोर दिन पासू सोट गोसियाँ ढेर जबर लंका मुलुक-हे गइस आरु धान-पान-सब-के सान-सित्तिर रन्न-भन्न कइर-डारिस । तो सब-के सिराइस त-ले पासे ओ मुलुक-हे जबर भूख होइस तो ओ-के सटपटौ लागिस । तो ओ जाय-कर-केहेन ओहे राइज कर गोटेक अबदिन-संगे मेसा-होइस । तो ओ ओ-के सुकरी सराएक डाँड-बाट पठाइस । आरु सोकोर-मन जे-के सुकरी खात-रहिन ओहो खाय खोजोत-रहिस तो नी भेंटिस । तो ओ सेत पारिस आरु कहे लागिस मोर बुढ़ा-कर एतेक धाँगड़ आहें आरु सोब कोनो-के अघाएक-हों-ले जस्ति मिलथे आरु मैं ए-ठन खाएक बेगर मरथों । मैं उठ-केहेन बुढ़ा-ठन जाहूँ आरु ओ-के गोठिआहूँ ए आबा भगवान-ठन आरु तोर-ठन मैं गुनहा करलों से आव का-नियर तोर सौआ कहावों । मो-के धाँगड़ राख । त-ले ओ उठ-कर-केहेन आपन बुढ़ा-ठन आप-लागिस आरु जबर ताने रहिस कि बुढ़ा ओ-कर लखिस आरु ओ-के मया लागिस आरु धाँय गइस त-ले टेँटु-के पोटारिस आरु चुमा लिहिस । त-ले सौँडेआ-हर बुढ़ा-से कहिस ए आबा भगवान-ठन आरु तोरो-ठन मैं गुनहा करलों आव का-नियर तोर सौआ कहावों । त-ले बुढ़ा धाँगड़-मन-के कहिस बेस लुगा बहिरावाह आरु ए-के पिँधावाह आरु हाँथ-मे गोटेक मुन्दरी देवाह आरु गोड़-मन-मे पन्ही आरु लेग सब कोनो खावों पिअवों आरु खेलवों । मोर सौआ सिराय रहिस ते जी उठिस हँडाय रहिस ते भेंटाइस । त-ले ओ-मन रीझ-रंग करेक लागिन ॥

से-पहरा बड़े गोसियाँ खेत रहिस । त-ले ओ घर-ठन आइस आरु माँदर बाजत रहिस आरु खेलत रहिन से सुनिस । त-ले एक भन धाँगर-के हाँकाइस आरु काँही काँही करत-रहिन से-के पुकिस । तो ओ-हर ओ-के कहिस तोर

सोटका आइसने। से बेसे-बेस आइस ते-कर लगिन बुढ़ा तोर खिआन पिआन करिस। त-ले ओ-हर-के रौस लागिस। आरु बुढ़ा-हर बहिरे आइस आरु ओ-के हथ-जोरी बिल्ली करिस। त-ले ओ-हर बुढ़ा आपन-के कहिस ने-ना एतेक बकर-से मैँ तोर-ठन कमाथों आरु कइहो तोर बात-के टाइर नखों तेउ-ले तैं मो-के गोटेक पठरु-हों नहीं देइ-आइस कि मैँ आपन इआर गोइ-से खान-पिआन करतों। आरु ए सौआ तोर जे तोर धान-पान-गरु-डाँगर-के आन-तान-में हेंडु आय सिराइस से आबो-करिस कि तैं ओ-कर लेगिन खान पिआन करे-इस। आरु ओ ओ-के कहिस ऐ बेटा तैं सब-दिन मोरे संगे आइस आरु मोर जे कोनो जे कोनो आइ से तोरे आइ। सगरो कोनो-के चाहत रहिस कि खेलतेन आरु रीझ करतेन ए लगिन कि भाई तोर सिराय रहिस ते फेर बाँचिस बैँडाय रहिस ते पवाइस ॥

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Gōṭek ab^adin-kar dū-gōṭ sauā rahin. Sōṭ sauā-har burhā-har-kē
One man-of two sons were. The-younger son the-father-to
kahis ‘ē ābā, sab dhān-pān ḍāgar-garū jē āhē sē-kar bāṭā mō-kē
said ‘O father, all paddy-etc. cattle-cows (i.e., wealth) what is that-of share me-to
dē. Tō thōr din pāsū sōṭ gosiyā ḍhēr jabar laṅkā muluk-hē
give. Then a-few days after the-younger one very great distant country-to
gaīs āru dhān-pān-sab-kē sān-sittir rann-bhann kair-dāris. Tō sab-kē
went and wealth-all scattered destroyed made. Then all
sirāis ta-lē-pāsē ō muluk-hē jabar bhūkh hōis, tō ō-kē saṭ-paṭi
he-spent then-after that country-in great famine occurred, then him-to distress
lāgis. Tō ō jāy-kar-kēhen ōhē rāj-kar gōṭek ab^adin-saṅgē
occurred. Then he going that-very kingdom-of one man-with
mēsā-hōis. Tō ō ō-kē suk^arī sarāek ḍāḍ-bāṭ pathāis. Āru
joined-became. Then he him swine feeding-for field-toward sent. And
sōkōr-man jē-kē suk^arī khāt-rahin ōhē khāy khōjōt-rahis, tō nī
the-husks which the-swine were-eating that-also to-eat he-was-seeking, but not
bhētis. Tō ō sēt-pāris āru kahe lāgis, ‘mōr burhā-kar ētek
he-got. Then he came-to-senses and to-say began, ‘my father-of so-many
dhāgar āhaī āru sōb-kōnō-kē aghāek-hō-lē jasti mil^athē,
hired-servants are and all-any-one-of-them-to satiety-even-then more is-given,
āru maī ē-ṭhan khāek bēgar mar^athō. Maī uṭh-kēhen burhā-ṭhan
and I (in)-this-place food without am-dying. I having-arisen the-father-near
jāhū, āru ō-kē gōṭhiāhū, “ē ābā, Bhag^awān-ṭhān āru tōr-ṭhan maī gun^ahā
will-go, and him-to will-say, “O father, God-near and thee-near I sin
kar^alō. Sē āb kā-niyar tōr sauā kahābō? Mō-kē dhāgar
did. Therefore now how thy son am-I-to-be-called? Me a-hired-servant
rākh.” Ta-lē ō uṭh-kar-kēhen āpan burhā-ṭhan āe-lāgis āru
keep.” Afterwards he having-arisen his-own father-near to-come-began and
jabar tānē rahis ki burhā ō-kar lakhis, āru ō-kē mayā
long distance he-was that the-father him-of saw, and him compassion

lāgis, āru dhāy gaīs. Ta-lē dhētu-kē potāris, āru
took-possession-of, and having-run he-went. Then the-neck he-embraced, and
 chumā lihis. Talē sōreā-har burhā-sē kahis, 'ē ābā, Bhag^awān-ṭhan āru
kisses took. Then the-son the-father-to said, 'O father, God-near and
 tōr-ō-ṭhan maī gun^ahā kar^alō, āb kū-niyar tōr sauā kahābō?'
thee-also-near I sin did, now how thy son am-I-to-be-called?'
 Ta-lē burhā dhāgar-man-ke kahis, 'bēs lugā bahirāwāh āru ē-kē
Then the-father the-servants-to said, 'good cloth take-out and this-person-to
 pīdhāwāh; āru hāth-mē gōtek mund^arī dēwāh, āru gōr-man-mē panhī; āru
put-on; and hand-on one ring give, and feet-on shoes; and
 lēgē sab-kōnō khābō piabō, āru khel^abō. Mōr sauā sirāy
come let-us-all-everyone eat (and) drink, and sport. My son dead
 rahis, tē jī uthis; hērāy rahis, tē bhētāis.' Ta-lē ō-man riḥh-raṅg
was, he alive rose; lost was, he is-found.' Then they merriment
 karek lāgin.
to-make began.

Sē-pah^arā bare gosiyā khētē rahis. Ta-lē ō ghar-ṭhan āis āru
At-that-time the-elder one in-field was. Then he house-near came and
 mādar bājat-rahis āru khēlat-rahin sē sunis. Ta-lē ēk jhan
drum was-sounding and they-sporting-were that he-heard. Then one person
 dhāgar-kē hākāis āru kāhī kāhī karat-rahin sē-kē pūchhis. Tō
servant he-called and what what they-doing-were him asked. Then
 ō-har ō-kē kahis, 'tōr soṭ^akā āis^anē. Sē bēsē-bēs āis. Tē-kar lāgin
he him-to said, 'thy younger is-come. He safe-sound is-come. That for
 burhā tōr khiān piān karis. Ta-lē ō-har-kē rīs lāgis,
father thy giving-to-eat giving-to-drink did. Then him anger took-possession-of
 āru burhā-har bahirē āis āru ō-kē hath-jōrī bintī karis.
and the-father outside came and him-to hand-clasping entreaties did.
 Ta-lē ō-har burhā āpan-kē kahis, 'Nē-nā! ētek bachhar-sē maī
Then he father his-own-to said, 'look-here! so-many years-since I
 tōr-ṭhan kamāthō āru kaī-hō tōr bāt-kē ṭair nakhō.
of-thee-near am-serving and ever-even thy words set-aside I-have-not.
 Tēu-lē taī mō-kē gōtek paṭh^aru-hō nahī dēi-āhas ki maī āpan
Then-even thou me-to one kid-even not given-hast that I my-own
 iār-gōi-sē khān piān kar^atō. Āru ē
friends-companions-with giving-to-eat giving-to-drink might-have-done. And this
 sauā tōr jē tōr dhān-pān-garū-dāgar-kē ān-tān-mē hēruāy sirāis,
son thy who thy wealth in-this-(and)-that scattering has-succeeded,
 ē ābō-kāris ki taī ō-kar-lēgin khān-piān kare-has.' Āru
he coming-made that thou him-for giving-to-eat-and-drink hast-done.' And
 ō ō-kē kahis, 'ē bētā, taī sab-din mōrē saṅgē āhas, āru mōr
he him-to said, 'O son, thou all-days my company-in art, and mine

jē-kōno-jē-kōno āhē sē tōrē āhē. Sag^arō-kōnō-kē chāhat-rahis ki
whatever-whatever is that thine is. All-anyone-(of-us)-to meet-was that
 khel^aten āru rījh kar^aten, ē-lagin ki bhāi
we-should-have-danced and merriment we-should-have-made this-for that brother
 tōr sirāy rahis, tē phēr bāchis ; bēṛāy-rahis, tē pawāis.
thy dead was, he again is-saved ; lost-he-was, he is-found.'

[No. 53.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

SPECIMEN II.

(Babu Mathura Nath Chatterji, 1898.)

मोर नाँव हीरा। बुआ-हर तो मझर-सिराड्स। नाँव रहिस देव-साए। जात कोरवा। डौहे रहौन। बीमड़ा-हेँ घर आहै। जनम-के तो बाप-माए जानहीं। कोरी-एक बसर तो होइस-होई। खेतौ बारी कर-के जीथों॥

तीन दिन होइसने भाइ मोर खेते जाइ-रहिस। नाँव रहिस पूल-साए। भतहा हाँथे साँप साबिस। मैं देखेँ। खर-ला काटोत रहिस। गोहराड्स एना मो-ला तो साँप साबिस। मैं कहेँ करम तो फाटिस ना। एहे दुइयो अँगरी-कर संध-मे साबे-रहिस। लहू जात-रहिस। साँप-के तो नौ भेटेन। तहँने घरे आपन। गुनौ-मती कराए देखेन। नौ बाँचिस। सुगा-बेरा साप्रब-रहिस। बिहान होत-होत मझर गइस। त-ले थाना गएन दरोगा-ला सुनाएन। सिपई आइस देखिस कहिस कि मुरदा-ला गाड़ा-तोपा-करा। प्रतरेने तो जानौन महाराज॥

[No. 53.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterjī, 1898.)

Mōr nāw Hīrā. Buā-har tō maīr-sirāis. Nāw
My name (is) Hīrā. The-father indeed is-dead-and-gone. His-name
 rahis Dēo-sāc. Jāt Korwā. Dīhē rahōn. Bīm^arā-hē ghar āhai.
was Deo-shāh. The-caste Korwā. In-a-village I-live. In-Bīm^arā house is.
 Janam-kē tō bāp-māe jān^ahī. Kōrī ēk basar tō
Birth to-be-sure the-father-mother will-know. Score a years probably
 hōis-hōi. Khētī bārī kar-ke jī-thō.
have-been. Agriculture gardening doing I-am-living.
 Tin din hōis^anē bhāi mōr khētē jāi-rahis. Nāw rahis
Three days have-been brother my field-to gone-had. The-name was
 Pūl-sāc. Bhat^ahā hāthē sāp sābis. Maī dēkhē. Khar-lā kātōt-rahis.
Pūl-shāh. The-rice-eating hand-in a-snake bit. I saw. Grass he-cutting-was.
 Goh^arāis ‘ē-nā! mō-lā tō sāp sābis.’ Maī kahē, ‘karam
He-cried-out, ‘O! me indeed a-snake has-bitten.’ I said, ‘luck
 tō phāṭis-nā.’ Ehē duiyō āg^arī-kar sandh-mē sābe-rahis. Lahū
to-be-sure split-then.’ These-very two fingers-of joint-in it-bitten-had. Blood
 jāt-rahis. Sāp-kē tō nī bhēten. Tahānē gharē āen.
going-was. The-snake indeed not I-met. Afterwards home I-came.
 Gunī-matī karāo dēkhen. Nī bāchis. Sugā-bērā sāob-rahis.
Charms-etc. causing-to-do I-saw. Not he-was-saved. Sunset-time it-bitten-had.
 Bihān hōt-hōt maīr gaīs. Ta-lē thānā gaēn
Morning becoming-becoming dead he-went. Then (to-)police-station I-went
 Darōgā-lā sunāen. Sipāī āis dēkhis. Kahis ki,
the-Police-Inspector-to I-reported. A-constable came (and) saw. He-said that,
 ‘mur^adā-lā gārā-tōpā-karā.’ Etarōnē tō jānōn mah^arāj.
‘dead-body burying-do.’ This-much surely I-know Sir.

FREE TRANSLATION OF THE FOREGOING.

My name is Hīrā. My father is dead. His name was Dēo Shāh. By caste I am a Korwā. I live in a settled village, to-wit Bīm^arā. My parents probably know how

old I am. Possibly I am about twenty years of age. I live by agriculture and gardening.

Three days ago my brother, whose name is Pūl Shāh, went to my field. A snake bit him on the right¹ hand. I saw what happened. He was cutting grass, and cried out, 'Ah, a snake has bitten me.' I said, 'Then your fate has turned against you and you are a dead man.' It had bitten him at the juncture between these two fingers. Blood was flowing from the place. I did not get to see the snake. Then we returned home. I had charms and the like performed, but to no avail. The snake bit him at sunset, and as the next morning was dawning he died. Then I went to the police station and gave information to the Inspector. A constable came and saw the body, and then told us to bury it. That, Sir, is all that I know.

¹ Literally, on the hand with which he eats his rice.

THE BAIGĀ DIALECTS.

The following account of the Baigās is taken from pp. 179 and ff. of Mr. Robertson's Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the *Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67*; to Sherring's *Hindu Tribes and Castes*, ii, 129, 130; to the Central Provinces *Gazetteer*, pp. 278 and ff.; and to Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, s. v. *Bhuiyār*. The Bhuiyārs are an aboriginal tribe, inhabiting the Sōnpār tract of the Mirzapur District, which is also known as Baigā, because large numbers of the aboriginal local priests are derived from this caste.

'Properly speaking, the term Baigā is applied to a race of aborigines, found chiefly in the most inaccessible parts of the uplands of Mandla and Balaghat, and to a less extent amidst the hill ranges of Chhattisgarh bordering on those districts. Allied to or identical with the Baigās are other tribes found recorded at the Census under different names, chiefly in the jungle tracts of the Chhattisgarh country, such as the Binjhawārs, Binjbhās, and Nāhars. All have been entered as sub-divisions of the Baigā tribe in the caste table for British Districts, but in the Feudatories table where sub-divisions have not been distinguished, the subordinate tribes are shown in different entries. There is another name, Bhumīā, which is in most cases synonymous with Baigā, but as it is a term of rather indefinite application and may possibly include the members of other tribes, it has been thought best to keep it distinct. The nomenclature of the tribes tends to be rather confusing, but the following statement will help to show under what names and where they have been recorded at the enumeration.

Distribution of Baigās and allied tribes over the chief districts where found.

TRIBAL NAME.	DISTRICTS.										
	Damoh.	Jubbulpore.	Mandla.	Seoni.	Balaghat.	Raipur.	Bilaspur.	Sambhalpur.	Chhattisgarh Feudal- tories.	Oriya Feudal- tories.	PROVINCIAL TOTAL.
	1	2	3	4	5	6	7	8	9	10	11
Baigās Proper.	Bharotia . . . . .	...	5,354	...	1,713	...	581	...	670	...	8,327
	Binjhawar	196	3,280	659	3,449	2	108	...	74	...	7,768
	Mundia	660	2,680	7	...	...	...	...	...	...	3,347
	Narotia or Nahar . . . . .	...	16	...	1,886	...	...	...	135	...	2,037
	Tribe not given	1,669	5,885	206	264	18	125	...	276	...	8,447*
Bhumia of Mandla, Balaghat and Hills north of Chhattisgarh.	...	...	10	...	1	721	4,395	...	958	...	6,085
	TOTAL BAIGAS	2,525	17,225	872	7,313	741	5,209	...	2,113	...	36,011
Tribes allied to Baigās.	Of Eastern Chhattisgarh and Oriya country.										
	Binjhawar. } Binjhal . }	...	...	...	...	8,820	10,220	45,258	12	24,870	89,180
	Binjbia ditto . . . . .	...	...	...	...	...	214	...	...	...	214
	Birjia ditto . . . . .	...	...	...	...	...	...	833	...	584	1,417
	Nahar ditto . . . . .	...	...	...	...	171	88	37	442	256	994
Bhumia of Damoh, Jubbulpore, etc.	743	11,289	...	...	...	...	...	5	40	...	12,077†

* Includes 4 Baigās from other districts.

† Includes 11 Bhumias from other districts.

'The Baigās so called have been returned from Jubbulpore, from Mandla, Seoni and Balaghat on the Satpuras, and from Kawardha and the hill country north of Chhattisgarh. Regarding their origin, customs, and religious beliefs a most complete account has been furnished in Colonel Bloomfield's *Notes on the Baigās of the Central Provinces*, published at Nagpur in 1885. Forsyth has also given an excellent description of the Baigās of the Maikal range in the east of Mandla in his book *The Highlands of Central India* from which I take the following passage:—

"The real Baigā of the hill ranges is still almost in a state of nature. They are very black, with an upright, slim, though exceedingly wiry frame, and show less of the negretto type of feature than any other of these wild races. Destitute of all clothing but a small strip of cloth, or, at most, when in full dress, with the addition of a coarse cotton-sheet worn cross-wise over the chest, with long, tangled, coal-black hair, and furnished with bow and arrow and a keen little axe hitched over the shoulder, the Baigā is the very model of a hill aborigine. He scorns all tillage but the *dhya* clearing on the mountain-side, pitching his neat habitation of bamboo wicker-work, like an eagle's eyrie, on some hill-top or ledge of rock far above the valleys, penetrated by path-ways; and ekes out the fruits of the earth by an unwearying pursuit of game. Full of courage, and accustomed to depend on each other, they hesitate not to attack every animal of the forest, including the tiger himself. Though thus secluded in the wilderness, the Mandla Baigā is by no means extremely shy, and will placidly go on cutting his *dhya* while a train of strangers is passing him, when a wild Gond or Korku would have abandoned all and fled to the forest. They are truthful and honest almost to a fault, being terribly cheated in consequence in their dealings with the traders; and they possess the patriarchal form of self-government still so perfectly that nearly all their disputes are settled by the elders without appeal, though these, of course, under our alien system possess no legal authority. Serious crime among them is almost unheard of."

'The Baigās in Mandla have three main divisions, which again are sub-divided into several *gōts*. They are the Binjhawār, the Munḍiā and the Bharotiā. In Balaghat the first and the last of these are found, but Colonel Bloomfield is unable to identify the Munḍiās of Mandla with any of the tribes found in Balaghat. In the latter the place of the Munḍiās is taken by the Narotiās or Nābars. The Binjhawārs are the highest sub-division; from them the priests of the tribe and of the Gonds are chiefly derived; they live apart from every other tribe, and though nominally often in the same village as Gonds, the Baigā settlement is usually at some distance, often on the very top of a high hill overlooking the Gond village. In Balaghat, however, the Binjhawārs are among the most civilized of the tribes, in the villages of the Mau valley many having long been regularly settled as plough cultivators. At the Census 84 per cent. of the Balaghat Binjhawārs gave their religion as Hindu, while the other tribes show but a small proportion so returned; on the other hand, the Mandla Binjhawārs are nearly all—93 per cent—shown as animistic by religion. The Binjhawārs are particular as to their food and drink, refusing to eat with the other tribes of Baigās and with outsiders. The Munḍiās are known by the head being shaven all but one lock; the Binjhawārs, on the other hand, wear their hair long. In Balaghat both the Bharotiās and Narotiās cut their hair whenever they think proper; neither are very particular about their food and will eat almost anything except beef, which is forbidden. The Bharotiās are wildest of all the tribes in the Balaghat District.'

As will be seen later on, Baigās speak a jargon based on Chhattisgarhī, which no doubt differs in its purity as we go from place to place. Hence, while over 36,000 Baigās of different septs were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of

their residence to be entitled to be named separately as 'Baigānī.' Under this name were included other dialects as well, as follows :—

Baigānī proper	2,616
Binjhawāri	4,447
Bhumiaī	44
Bhunjiā	867
TOTAL	7,974

These were distributed as follows, district by district, no figures which give the dialects separately being available :—

Mandla	1,590
Hoshangabad	6
Balaghat	944
Raipur	3,782
Bilaspur	310
Sambalpur	1,027

Feudatory States—

Kawardha	108
Sarangarh	55
Patna	152
	315
TOTAL	7,974

The returns made independently for this Survey, show the following estimated numbers of speakers of the various forms of speech of the Baigā tribe :—

	Balaghat.	Raipur.	Bilaspur.	Sambalpur.	Kawardha.	Raigarh.	Sarangarh.	Patna.	TOTAL.
Baigānī proper	1,000	3,800	300	1,000	1,000	...	...	...	7,100
Binjhawāri	...	3,000	...	...	...	100	6,412	150	9,662
TOTAL	1,000	6,800	300	1,000	1,000	100	6,412	150	16,762

People of these two tribes not included in this form have been returned as speaking the ordinary Aryan dialects of the localities where they are found.

I shall now deal with these dialects one by one.

BAIGĀNĪ.

As explained above, Baigānī, as a recognised dialect, is returned as spoken by some 7,100 people in Balaghat, Raipur, Bilaspur, Sambalpur, and the State of Kawardha. It is a corrupt form of Chhattisgarhī, but is freely mixed up with words and idioms taken from other languages, including on the one hand Gōṇḍī, and on the other Bundēli. From Gōṇḍī it borrows a portion of its vocabulary, and, from Bundēli, the most noticeable idiom which is borrowed is the occasional use of the Agent case with *nē* before a transitive verb in the past tense. Although it is thus a composite jargon, its basis is clearly Chhattisgarhī.

In another important point it has borrowed from Gōṇḍī in rather a peculiar way. The termination of the first person singular of a verb in that language, in this agreeing with other Dravidian languages, ends in *nā* or *n*. Baigānī has borrowed this *nā* or *n* and adds it indifferently to all persons of any verb. Similarly many cases of Gōṇḍī nouns end in a termination containing the letter *n*, and these Baigānī seems to have borrowed here and there in a very capricious manner. This is especially noticeable in the case of the Gōṇḍī genitive termination *nā*. The result is that the language of a Baigā is full of the syllable *nā*, repeated over and over again as a kind of expletive. The same syllable appears to be used sometimes instead of the Bundēli *nē* to form the Agent case.

The following are examples of this peculiarity, selected from the many which occur in the specimen.

Examples of the use of the Agent case are *wah-nē pūchhē*, he asked ; *wō-nē kahis*, he said ; *mai-nā nah'kō ḍarāñ*, I did not fear ; *bābā-nā rādh'wāy-nā*, the father cooked.

The following sentence is instructive as showing how the termination *nā* is added to nouns, *hamār bāp-ke yahā-nā bahut-ō khātñ-nā wō-kar-lē jādā-nā banahiñ-ke lānē chur'thē-nā*, in my father's house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

Present tense, *mar'tha-nā*, I am dying ; *hau-nā*, I am ; *jāthē-nā*, he goes.

Future tense, *jāhō-nā*, I will go ; *kahū-nā*, I will say.

Past tense, *hai-nā*, they were ; *lē-gāñs-nā*, he took away, and many others.

Other forms,—*Imperative*, *kar-lē-nā*, make. *Conjunctive Participle*, *lān-kar-nā*, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigānī. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (BAIGĀNĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

नइना ओ डउका-के दोई छवा है-ना । वो-मे-से नान छवा बाप-को कहिस, ये बाबा धन-मा मोर बाटा है तो दै दे । तब ओह वो-ला अपन धन बाट-डारे । बहुत दिन नइ होइस ते छुटका छवा सब-ला सकेल-कर ले-गइस-ना दूर । फिर वहा आपन लुचार्इ-से अपन धन-ला बिगाड़ दइस । सफा धन-ला अपन-कर खो दइस तब वो देस-मा बड़े अकाल पड़े-है-ना अऊर वो बिलकुल गरीब हो-गये-ना । अऊर वो वोह देस-में जाय-कर एक भन-ठन रहन । कसेजी बोला तै आपन खेत-ला सुअरा चरावे-के पौहचा-दये-ना । अऊर वो भूस-ला सूअर खाये-ना आपन पेट भरन-ला लगिस-ना । अऊर वो-को कोही नहको देइ-ना । तब वो-ला सुरता अइस-ना अऊर वो फिर कहे हमार बाप-के यहा-ना बहुतो खातूँ-ना वो-कर-ले जादा-ना बनहिया-के लाने चुरथे-ना अऊर भूखन मरथ-ना । यहा-ले उठ-के मै बाबा कहाँ जाहो-ना । फिर वो-ला कहू-ना बाबा मै-ना भगवान-ला नहको डराऊँ अऊर तुमार आगूँ पाप करो-ना । मै तोर छवा कहोबे-ला नहीं हौ-ना मोहि-ला तोर बनहार-मा एक कर-ले-ना । वो तब उठ-कर बाबा कहाँ जाये-ना । पर वो बहुत दूर रहे वो-ला देख-कर बाबा-ला माया लानो-है-ना अऊर दउड़-कर वह-कर टेहु-मा लपा-कर वो-ला चूमा लेनिस-ना । छवा वो-ला कहिस बाबा मै-ना भगवान-ला नहको डराऊँ अऊर तुमार आगूँ पाप करो-ना । अऊर फेर मै तोर बेटा कहोबे-के नहे हो-ना । फिर आपन नौकर-ला बाबा कहिस अच्छा फरिया लान-कर-ना वो-ला पेहरा-दे अऊर वो-कर अंठी-मा मुंदी अऊर गोंड़-मा पन्ही पेहरा-दे । अऊर हम खायबो अऊर अच्छा रहेबो । है छवा मर-गये-रहे तो जी-गये भुलाये-गये-रहे फिर मिल गये । तब अच्छा रहन लागिसि-ना ॥

वो-कर बड़े छवा खेत-मा रहे-ना । अऊर वोह घर नजीक-ना पौहचिस फेर बाजाँ अऊर नाचनी-कर अवाज सुनिस-ना । अऊर वह-ने आपन चाकर-कर एक-ला आपन-से बुलाय-कर पूछे ये का है । वो-ने वो-ला कहिस तोर भाई आये-है अऊर तोर बाबा-ना अच्छा रोटो रँधवाय-ना काहे-के वो-ला अच्छा

मिल-गये । फिर वो रिसाय गद्दस अजर भीतर नाहको बैठन-पावे-ना । काहिन-कर वो-कर बाप आगन-मा निकर-कर वो-ला भुरयाबै । वोह आपन बाप-कर कहन लगे-है देखो मै इतक साल सेवा करयूँ और फिर तोर बात नहको ठाहूँ अजर तै-ने मो-ला गाड़र-छेड़ी नाहको लै देनिस मै मोर जोहरिया-के संग मजा करतेन-ना । फिर तो क्वा किसबिन-के संग तोर धन-ला खाय-डाइस जो आइस तो तै-ने हो-कर लाये अच्छा खावे-ला दे-दीस । है-कर बाप-ना है-ला कहिस-है क्वा सब दीन-हा हास अजर जो मोर है तीन सब, हौ तोर आय । फिर अच्छा-कर अजर खुशी रह-कर ठीक रहे-ना-है । और है तोर भार्द मर-गये-रहे-ना फिर जी-गये भुलाये गये-रहे फिर मिल-गये ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR IARIĀ (BAIGĀNĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Nai-nā ō ḍaūkū-kē dōi chhawā hai-nā. Wō-mē-sē nān chhawā
Certain a man-of two sons were. Them-in-from the-younger son
 bāp-kō kahis, 'yē bābā, dhan-mā mōr bātā hai tō dai-dē.'
the-father-to said, 'O father, the-property-in my share is that give.'
 Tab oh wō-lā apan dhan bāt-dārē. Bahut din nai hōis tē
Then he him-to his-own property divided. Many days not became that
 chhuṭkā chhawā sab-lā sakēl-kar lē-gais-nā dūr. Phir wahā āpan
the-younger son all collecting took-away far. Then there his-own
 luchāi-sē apan dhan-lā bigār-daīs. Saphā dhan-lā apan-kar
debauchery-by his-own property he-wasted. All property himself-of
 khō-daīs, tab wō dēs-mā barē akāl parē-hai-nā. Aūr wō
he-squandered, then that country-in great famine fell. And he
 bil^hkul garib hō-gaye-nā. Aūr wō woh dēs-mē jāy-kar ēk-jhan-ṭhan
totally poor became. And he that country-in having-gone one-person-near
 rahan. Kasējī bōlā tai āpan khōt-lā suarī charāwe-kē
lived. He (?) told (?) him (?) his-own fields-to swine feeding-for
 pōh^hchā-daye-nā, aūr wō bhūs-lā sūar khāye-nā āpan pēṭ bharan-lā
sent-him, and those husks swine ate his-own stomach filling-to
 lagis-nā. Aūr wō-kō kōhī nah^hkō dēi-nā. Tab wō-lā sur^{tā} aīs-nā.
he-began. And him-to any not used-to-give. Then him-to remembrance came.
 Aūr wō phir kahe, 'hamār bāp-ke yahā-nā bahut-ō khātū-nā wō-kar-lē
And he then said, 'my father-of near much-also food that-of-than
 jādā-nā hanahiyā-ke lānē chur^hthē-nā, aūr bhūkhan mar^htha-nā.
more field-labourers-of for is-cooked, and from-hunger I-am-dying.
 Yahā-lō uṭh-ke mai bābā kahā jāhō-nā. Phir wō-lā kahū-nā,
Here-from arising I (my)-father near will-go. Then him-to I-will-say,
 "bābā, mai-nā Bhag^hwān-lā nah^hkō ḍarāū aūr tumār āgū pāp karō-nā.
"father, I God not feared and thee before sin did.
 Mai tōr chhawā kahōbē-lā nah^hhau-nā. Mohi-lā tōr banihār-mā
I thy son to-be-called not-fit-am. Me thy field-labourers-among
 ēk kar-lē-nā." Wō tab uṭh-kar bābā kahā jāthē-nā. Par wō
one make." He then having-arisen father near goes. But he
 bahut dūr rahē wō-lā dēkh-kar bābā-lā māyā lānō-hai-nā. Aūr daūr-kar
very far was him seeing he-father pity brought. And running

wah-kar dhēṭu-mā lapā-kar wō-lā chūmā lēnis-nā. Chhawā wō-lā kahis,
his neck embracing his kisses took. The-son him-to said,
 'bābā, mai-nā Bhag^awān-lā nah^akō darāũ aūr tumār āgũ pāp karō-nā.
'father, I God not feared and thee before sin did.
 Aūr phēr mai tōr bēṭā kahōbē-kē nahē hō-nā.' Phir āpan naukār-lā
And again I thy son to-be-called not (fit)-am.' Again his-own servant-to
 bābā kahis, 'achchhā phariyā lān-kar-nā wō-lā peh^arā-dē; aūr wō-kar
the-father said, 'good clothes bringing him-on put; and his
 aṇṭhī-mā mundī aūr gōṛ-mā panhī peh^arā-dē. Aūr ham khāy^abō aūr
finger-on ring and feet-on shoes put. And we will-eat and
 achchhā rahebō. Hai chhawā mar gaye-rahe, tō jī-gaye;
well will-remain. This son dead had-been, and he-became-alive;
 bhulāye gaye-rahe, phir mil-gaye.' Tab achchhā rahan lāgis-nā.
lost was, again is-found.' Then well to-remain they-began.

Wō-kar barē chhawā khēt-mā rahe-nā. Aūr woh ghar najīk-nā pōh^a-chis,
His elder son field-in was. And he house near-to arrived,
 phēr bājā aūr nāch^anī-kar awāj sunis-nā. Aūr wah-nē āpan
then music and dance-of. sound he-heard. And he his-own
 chākar-kar ēk-lā āpan-sē bulāy-kar pūchhe, 'yē kā hai?' Wō-nē
servant-out-of one him-near calling asked, 'this what is?' He
 wō-lā kahis, 'tōr bhāī āye-hai. Aūr tōr bābā-nā achchhā rōṭī
him-to said, 'thy brother come-is. And thy father good food
 rādh^awāy-nā, kāhe-ke wō-lā achchhā mil-gaye.' Phir wō risāy gaīs
has-got-cooked, because-that him well he-found.' Then he angry went
 aūr bhitar nah^akō baiṭhan-pāwe-nā. Kāhin-kar wō-kar bāp āgan-mā
and inside not to-sit-(?)-got. Thereupon (?) his father courtyard-in
 nikar-kar wō-lā bhur^ayābai. Woh āpan bāp-kar kahan lage-hai,
coming-out him to-appease (began) (?) He his-own father-to to-say began,
 'dēkhō, mai itak sāl sēwā kar^athū, aur phir tōr bāt nah^akō
'see, I so-many years service am-doing, and again thy words not
 tārū aūr tai-nē mō-lā gārār-chhērī nah^akō lai-dēnis, mai mōr
disobeyed and thou me-for a-kid not did-purchase, (that) I my
 joh^ariyā-ke saṅg majā-kar^aten-nā. Phir tō chhawā kis^abin-ke saṅg tōr
friends-of with might-make-merry. Then thy son harlots-of with thy
 dhan-lā khāy-dāris, jō āis tō tai-nē hō-kar lāye achchhā khābe-la
fortune devoured, when he-came then thou him-of for good food
 dē-dīs.' Hai-kar bāp-nā hai-lā kahis-hai, 'chhawā, sab dīn-hā hās;
gave.' His father him-to said, 'son, all days thou-art (?) ;
 aūr jō mōr hai, taun sab-hau tōr āy. Phir achchhā-kar aūr
and what mine is, that all-even thine is. But happiness-of and

khusi-rah-kar thīk rahe-nā-hai. Aūr hai tōr bhāī mar gaye-rahe-nā,
joyful-being-of proper was. And this thy brother dead was,
 phir jī-gaye; bhulāye gaye-rahe, phir mil-gaye.'
again he-came-to-life; lost he-was, again he-is-found.'

The above specimen illustrates the corrupt Chhattisgarhī used by the Baigās of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhī. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgarhī with great or less admixture of foreign elements.

BINJHWĀRĪ OR BINJHWĀLĪ.

The relationship existing between the Binjhwārs (also called Binjhwāls) and the Baigās has been described *ante* on pp. 230 and ff. While the Baigās proper are most numerous in Jabalpur, Mandla, Bilaspur, and Western Chhattisgarh, the Binjhwārs are found mainly in Eastern Chhattisgarh and in its Orīyā Feudatories. Both tribes speak a corrupt form of Chhattisgarhī, but while the corruption of Baigāmī is due to the influence of Gōṇḍī and the various forms of speech allied to Western Hindī, that of Binjhwārī is due to the influence of Orīyā. Binjhwārī as a recognised dialect is returned from the following districts and States:—

Raipur	3,000
Raigarh	100
Sarangarh	6,412
Patna	150
TOTAL	9,662

Binjhwārs are also found in the States of Sarguja and Gangpur in Chhota Nagpur. In Patna, they are confined to the Binjhuālī Pargana in the North-West of the State. Elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Prodigal Son from Sarangarh, and a folk-tale from Raigarh. The specimen received from Raipur was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Sarangarh specimen shows clearly the influence of Orīyā. The Raigarh specimen is more nearly pure Chhattisgarhī, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Orīyā like that of the Sarangarh specimen.

It is not necessary to analyse the grammatical forms present in the Sarangarh specimen. It is a mechanical mixture of Chhattisgarhī and Orīyā, the former predominating. It is sufficient to mention a few special peculiarities. The letter *e* is often substituted for *i*. Thus, we have *rahes* instead of *rahis*, he was, and *dehes*, instead of *dihis*, he gave. 'He went' is sometimes written *jāyas*, sometimes *jāis*, sometimes *jais*, sometimes *jēs*, and sometimes *jēis*. The word for 'is' is *āhē*, as in Sadrī Korwā. The word *apan* is used to mean 'we,' including the person addressed, as is the idiom in Gujarātī. This use of the word is evidently borrowed from the neighbouring Muṇḍā and Dravidian languages.

[No. 55.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE SARANGARH.)

SPECIMEN I.

गुटे लोक-के दुइ-टा पौला रहेस । जी अ-कर मुरू बेटा तार बुआ-के कहिस बुआ धन-दुगानीर बाटा जो मोर हिस्सा-के आहे मो-के दे । जी वह धन-दुगानी ताहानर-में भाग-कर-देहेस । और थोड़ दिन जायस पाछे छोटे बेटा जमा इकट्ठा सँकलिस और दूर-देस पला-जैस और वहीँ-ठन अरला-सरला-में ओ-कर माल-के खर्ची-पकाइस । और जेबे वोही-हर सबू खर्चे-पकाइस वहीँ ठने नीचट दुकाल परेस और वही तंग होइ-जाइस । और वह जाइस और ओई देस-के गुटे भल-लुके-के ओधेस । और वह ओ-के ओ-कर खेते बर्हा चराइबा-के भेजिस । और वह जौन तसू बर्हा खात-रहिस वही तसू-के ओ-कर पेट खुसी-थी भरथीस । पर ओ-के कोन्हे नहीं देइस । और जेबे वह ओ-कर-थी आइस वह कहिस मोर बुआ-के कीते-टा कमिया खायबा-पुरती और बचाये-पुरती पौठा पात-है । और मुइ इना भूखे मरत-हूँ । मुइ उठीँ और मोर बुआ-के पास-केना जाहीं और ओ-के कहीं बुआ मुइ महाप्रभू-के और तोर दोस करेँ और तोर पोर कहेबा लायक नौआ । तोर कमिया मौता मो-के राख । फेर वह उठेस ओ बाप-के ठने आयस । पर जेबे निठार दूर वह रहेस ओ-कर बुआ ओ-के देखिस ओ दया करिम ओ दौड़ेस ओ ओकले पकाइस ओ चुस्केस । और ओ-के ओ-कर बेटा कहेस बुआ मुइ महाप्रभू-के बिरुइ और तोर लगा दोस करेँ और तोर बेटा कहेबा लायक नौआ । पर ओ-कर बुआ ताहार गोती-के कहेस गुटे अच्छा दगला आन-केना ओ-के पिन्हा-देस और हाथे गुटे मुदौ पिन्हा-देस और गोड़े सारे-पन्हई पिन्हा-देस । पछे खा-पी-केना आनंद करहीं । काहे-के यह मोर बेटा मर-जाय-रहेस और फेर जियेस । वह पलाइ-जाय रहेस और फेर मिलेस । और ओ-मन आनंद करीबा लागेस ॥

तेतकौ बेला ओ-कर बड़का बेटा खेते रहेस । और जब वह आयेस और घर-के लगा पहुँचिस वह गायबा बजाबा सुनिस । और वह गुटे कमिया-के डाकोस और पचारेस दूँ-टा कायं-टा । और वह ओ-के कहेस ताहानर भाई आये-है और ताहानर बुआ माँदी-बसा-कीना खुआत-है काहे-के वह ओ-के भल खुसी आ-मिलिस-है । और वह रिसा होइ जेस और घर-के नहीं जेँइस । पाछे ओ-कर बुआ बाहरे आइस और ओ-के समभाइस और वह ताहानर बुआ-के जवाब देइस देख निठार दिन-ले तोर मुइ सेवा करत-हूँ । मुइ केमे तोर हुकुम-के नहीं टालूँ पर केबे गुटे छेल-पोटे तुइ मो-के नहीं देला जे मुइ मितान-संगे उसत करूँ । पर जेते बेले यह ताहार बेटा जो ताहार धन-दुगानी दारी-किसबी-कू दे-पकाइस आइस तुइ ओ-के माँदी-बसा-कीना खुआत-है । और वह ओ-के कहेस बेटा सदा-दिन मोर संगे तुइ आहेस और जेते धन मोर आहे सबू ताहानर आहे । ठीका रहिस जे अपन उसत करिबा-लागे और आनन्द कलूँ काहे-के यह ताहार भाई मर-जाय-रहेस और फेर जियेस और पलाइ-जाय-रहेस और फेर मिलेस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE SARANGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Guṭē lōk-ke dui-ṭā pīlā rahes. Jē a-kar surū bēṭā tār
A-certain man-of two sons were. And them-of the-younger son his
 buā-kē kahis, 'buā, dhan-dugānīr bāṭā jō mōr hissū-ke āhē mō-kē
father-to said, 'father, of-goods the-portion that my share-of is me-to
 dē.' Jē wah dhan-dugānī tāhānar-mē bhāg-kar dehes. Aur thōrē
give.' And he the-goods them-among having-divided gave. And a-few
 din jāyas pāchhē chhōṭe bēṭā jamā ikatthā sākalis aur dūr-dēs
days went after the-younger son all together gathered and to-a-far-country
 palā-jais. Aur wahī-ṭhan ar'lā-sar'lā-mē ō-kar māl-kē kharchī-pakāis.
went-away. And there riotous-living-in his substance wasted.
 Aur jēbē wōhī-har sabū kharchē-pakāis wahī ṭhanē nīchat dukāl pares,
And when he all had-spent that land-in a-mighty famine arose,
 aur wahī taṅg hōi-jāis. Aur wah jāis aur ōi dēs-ke guṭē
and he in-want became. And he went and that country-of a
 bhal-lukē-kē ōdhes. Aur wah ō-kē ō-kar khētē barhā charāibā-kē
citizen-to joined. And he him his fields-into swine feeding-for
 bhōjis. Aur wah jaun tasū barhā khāt-rahis, wahī tasū-kē ō-kar
sent. And he what husks the-swine eating-were, those husks-with his
 pēt khusī-thī bhar'this. Par ō-kē kōnhē nahī-dēis. Aur
belly happiness-with would-have-filled. But him-to anyone did-not-give. And
 jēbē wah ō-kar-thī āis wah kahis, 'mōr buā-ke kōtē-tā kamiyā
when he himself-to came he said, 'my father's how-many hired-servants
 khāy'bhā-pur'tī aur bachāye-pur'tī pīṭhā pāt-hai, aur mui inā bhukhē
eating-enough and to-be-spared-enough bread get, and I here with-hunger
 marat-hū. Mui uṭhī aur mōr buā-ke pās-kōnā jāhī, aur ō-kē kahī,
perish. I will-arise and my father-of near will-go, and him-to I-will-say,
 "buā, mui Mahā-Prabhū-ko aur tōr dōs karē, aur tōr pōr kahebā
"father, I God-of and thee-of sin did, and thy son to-be-called
 lāyak nā. Tōr kamiyā mītā mō-kē rākh." Phēr wah uṭhes au
worthy am-not. Thy hired-servant like me keep." And he arose and

bāp-ke thanē āyas. Par jēbē niṭhār dūr wah rahes, ō-kar buā
(his)-father near came. But when a-great distance he was, his father
 sō-kē dēkhis, au dayā karis, au daures, au ok^lē pakāis, au chumbes.
him saw, and compassion made, and ran, and on-neck fell, and kissed.
 Aur ō-kē ō-kar bētā kahes, 'buā, mui Mahā-Prabhū-ko biruddh aur tōr
And him-to his son said, 'father, I God-of against and of-thee
 lagā dōs karē, aur tōr bētā kahebā lāyak nīā.' Par ō-kar buā
near sin did, and thy son to-be-called worthy am-not.' But his father
 tāhār gōtī-kē kahes, 'guṭē achēhā dag^lā ān-kēnā ō-kē pinhā-dēs;
his servant-to said, 'one best robe having-brought him-to put-on;
 aur hāthē guṭē mudī pinhā-dēs, aur gōrē sārē-panhāi pinhā-dēs; pachēhē,
and on-hands a ring put-on, and on-feet shoes put; then,
 khā-pī-kēnā, ānand kar^hī. Kāhē-kē yah mōr bētā
having-eaten-and-drunk, rejoicing we-will-make. Because-that this my son
 mar-jāy-rahēs, aur phēr jīyes; wah palāi-jāy-rahēs, aur phēr miles.' Aur
dead-was, and again is-alive; he lost-was, and again is-found.' And
 ō-man ānand karībā lāges.
they rejoicing to-do began.

Tot^kī-bēlā ō-kar bar^kā bētā khētē rahēs. Aur jab wah āyē
At-that-time his elder son in-the-field was. And when he came
 aur ghar-ke lagā pahūchis, wah gāy^abā bajābā sunis, aur wah guṭē
and the-house-of near arrived, he singing playing heard, and he a
 kamiyā-kē dākes, aur pachāres, 'īṭā kāy-tā?' Aur wah ō-kē kahes,
servant-to called, and asked, 'this what-is?' And he him-to said,
 tāhānar bhāi āye-hai, aur tāhānar buā māḍī-basā-kēnā khuāt-hai;
'thy brother come-is, and thy father a-feast giving-to-eat-is;
 kāhē-ke wah ō-kē bhal-khusī ā-milis-hai.' Aur wah risā hōi-jēs,
because-that he him safe-and-sound has-received.' And he angry became,
 aur ghar-kē nahī jēis. Pāchēhē ō-kar buā bāh^rē āis, aur ō-kē
and the-house-to not went. Afterwards his father out came, and him
 sam^jhāis; aur wah tāhānar buā-kē jawāb dēis, 'dēkh, niṭhār din-lē
entreated; and he his father-to answer gave, 'to I many days-from
 tōr mui sēwā karat-hū. Mui kēbhē tōr hukum-kē nahī ṭālū,
thee I service doing-am. I at-any-time thy commandments not transgressed,
 par kēbē guṭē chhēl-pōṭē tui mō-kē nahī dēlā, jē mui mitān-sangē
and even a kid thou me-to not gavest, that I friends-with
 usat-karū. Par jētē-bēlē yah tāhār bētā, jō tāhār dhan-dugānī
merriment-may-make. But at-what-time this thy son, who thy living
 dāri-kis^bī-kū dē-pakāis, āis, tui ō-kē māḍī-basā-kēnā
harlots-to hath-squandered was-come, thou him-for a-feast

khuāt-hai.' Aur walā ō-kē kahes, 'bētā, sadā-din mōr-saṅgē tui āhes,
giving-to-eat-art. And he him-to said, 'son, ever me-with thou art,
 aur jētē dhan mōr āhē, sabū tāhānar āhē. Thaukā rahis jē apan
and what wealth mine is, all thine is. Proper it-was that we
 usat karibā-lāgē, aur ānand kalū, kāhē-ke yah tāhār bhāī
 • *merriment may-make, and rejoicing may-do, because-that this thy brother*
 mar-jāy-rahēs, aur phēr jīyēs; aur palāi-jāy-rahēs, aur phēr miles.'
dead-was, and again is-alive; and lost-was, and again is-found.'

[No. 56.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (BINJHĀRĪ BROKEN) DIALECT,

(STATE RAIGARH.)

SPECIMEN II.

एक एक देस-में एक राजा रहिस। ओ-कर प्रकैस बेठा रहिस। एक दिन राजा-हर अपन सब लैका-ला बलाय-के एक एक भाला दिहिस और कहिस के फेको। तो सब-के भाला-हर नजदीक-में रहि-गय। और सब-ले छोटे-के-हर अतेक दूर-में गइस के नहीं देखिस। तहा-ले ओ-कर बाप-हर सब-ला पूछिस के तुम सब का-कर कमाई खात-हौ। तो सब कहिन के तोर कमाई खाइत-इन। सब-ले छोटे-हर कहिस के मैं अपन कमाई खात-हौ। तो ओ-कर सब गहना-गाठा-ला निकार-के एक धोती पहिना-के निकार दिहिस। वो चलत २ एक गाँव-में गइस जहाँ ओ-कर भाला गिरे-रहिस। ओ उहाँ-के सब उड़िया-ला बलाय-के कहिस के ए जघा-ला खनौ। तो सब खने लगिन। खनत-में एक कपाट देखिस। तो ओ-ला खोलिस। तो ओ-माँ हाथो-च हाथी भरे रहिस। फेर दूसर कपाट देखिस। ओ-हू-ला खोलिस तो जँटे-च जँट देखिस। फेर ओ-ला खोलिस तो गाये-च गाय। फेर ओ खोलिस तो बैला-च बैला। फेर खोलिस तो घोड़े-च घोड़ा। फेर खोलिस तो हीरे-च हीरा। फेर खोलिस तो एक झुलना-में एक बेंदगी बैठे रहिस। और ओ-कर चारो तरफ खूब भीन चिरी बैठे रहिन। जब ओ राजा-के कोकरा-हर उहाँ गइस तो चिरी-मन कहिन के कुवारी-हाथ-के मृत-में कुम्हार इहाँ-के कच्चा चुको बाँध-के पानी निकाल-लाव। और ए-ला नहवाव तो ए-हर आदमी हो-जाहे। तो राजा-के कोकरा-हर वैसन करिस। तो मुन्दर जवान कोकरी हो-गय। और ओ-कर संग बिहाव कर-के अपन ददा-के पास हाँथी घोड़ा जँट गाय और हीरा जरा सब-ला ले-के आइस। और अपन ददा-ला कहिस के देख मैं अपन कमाई-के लाये-हौ। तब-ले ओ-कर ददा ओ-ला अच्छा प्यार कर-के रखे लागिस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (BINJHĀRĪ BROKEN) DIALECT.

(STATE RAIGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk ēk . dēs-mē ēk Rājā rahis. Ō-kar ekais bētā rahis.
One one country-in one king was. Him-of twenty-one sons were.
 Ēk din Rājā-har apan sab laikū-lā balāy-ke ēk ēk bhālā dihis,
One day the-king his-own all sons-to having-called one one spear gave,
 aur kahis ke, 'phēkō.' Tō sab-ke bhālā-har naj'dik-mē rahi-gay,
and said that, 'throw.' Then all-of spear near-place-in remained,
 aur sab-lō chhōṭe-ke-har atek dūr-mē gaīs ke nahī dīkhis.
and all-than the-younger-of so-great distance-into went that not it-was-visible.
 Tahā-lē ō-kar bāp-har sab-lā pūchhis ke, 'tum sab kū-kar kamāi
There-upon his father all asked that, 'you all whose earning
 khāt-hau?' Tō sab kahin ke, 'tōr kamāi khāt-han.' Sab-lō
eat?' Then all said that, 'thy earning we-eat.' All-than
 chhōṭe-har kahis ke, 'maī apan kamāi khāt-haū.' Tō ō-kar
the-younger said that, 'I my-own earning eat.' Then his
 sab gah'nā-gāṭhā-lā nikār-ke ēk dhōṭī pahinā-ke
all ornaments-etc. having-taken-off one loin-cloth having-put-(on-him)
 nikār-dihis. Wō chalat chalat ēk gāw-mē gaīs, jahā
(the-king) turned-him-out. He going going one village-into went, where
 ō-kar bhālā gire-rahis. Au uhā-ke sab uriyā-lā balāy-ke kahis
his spear fallen-had. And there-of all Oṛiyas having-called he-said
 ke, 'ē jaghā-lā khanau.' Tō sab khane lagin. Khanat-mē ēk
that, 'this place dig.' Then all to-dig began. Digging-in one
 kapāṭ dīkhis. Tō ō-lā khōlis. Tō ō-mā hāthī-ch hāthī
door came-to-view. Then that he-opened. Then that-in elephant-veryly elephant
 bhare rahis. Phēr dūsar kapāṭ dīkhis. Ō-hū-lā khōlis, tō
filled were. Again another door was-seen. That-too he-opened, then
 ūṭe-ch ūṭ dīkhis. Phēr ō-lā khōlis tō gāye-ch gāy.
camel-veryly camel were-seen. Again that he-opened then cow-veryly cow.
 Phēr ō khōlis tō bailā-ch bailā. Phēr khōlis tō
Again that he-opened then ox-veryly ox. Again he-opened then
 ghōḍe-ch ghōḍā. Phēr khōlis tō hīrē-ch hīrā. Phēr
horse-veryly horse. Again he-opened then diamond-veryly diamond. Again

khōlis tō ēk jhul'nā-mē ēk bēd'rī baiṭhe-rahis. Aur ō-kar
he-opened then one swing-in one female-monkey seated-was. And her
 chārō taraph khūb jhīn chērī baiṭhe-rahin. Jab ō
(on-)the-four sides very many maid-servants seated-were. When that
 Rājā-ko chhok'rā-har uhā gais tō chērī-man kalin ke,
king-of son there went then the-maid-servants said that.
 'kuwārī-hāth-ke sūt-mē kumhār-ihā-ke kachchā chukī bādh-ke pānī
'virgin-of-hand-of thread-in potter's-house-of raw pitcher having-tied water
 nikāl-lāw, aur ē-lā nah'wāw, tō ē-har ād'mī hō-jāhai.'
draw-and-bring, and this-one bathe, then this-one human-being will-become.'
 Tō Rājā-ke chhok'rā-har wāis'nē karis. Tō sundar jāwān
Then the-king-of son the-same did. Then a-beautiful youthful
 chhok'rī hō-gay. Aur ō-kar sang bihāw kar-ke apan
girl she-became. And her-of with marriage having-done his-own
 dadā-ke pās hāthī, ghōḍā, ūt, gāy, aur hīrā-ūrā sab-lā
father-of near elephants, horses, camels, cows, and diamonds-etc. all
 lē-ke āis; aur apan dadā-lā kahis ke, 'dēkh, māī apan
having-taken he-came; and his-own father-to said that, 'see, I my-own
 kamāi-ke lāye-haū.' Tab-lē ō-kar dadā ō-lā achchhā pyār-kar-ke
earning-of have-brought.' Then-after his father him well loving
 rakhe lāgis.
to-keep began.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each throw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, 'by whose earnings do you eat?' They all replied, 'we eat your earnings,' except the youngest, who said, 'I eat my own earnings.' Then the king took off all his ornaments and fine clothes, put a mere loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Oṛiyās who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a she-monkey seated in a swing. All round her were seated a number of maid-servants. As the Prince entered, the maid-servants said to him, 'draw some water in an unbaked pitcher from a potter's house, which has been fastened to a string spun by the hand of a virgin. Then come and bathe this monkey, and it will become a human being.' The Prince did as he was

instructed, and the monkey turned into a beautiful young damsel. He promptly married her, and brought her to his father with all the elephants, horses, camels, cows, diamonds and other treasures which he had found, and said to him, 'See, this is what I have brought of my own earnings.' Then the king showed him much affection, and revoked his sentence of banishment.

KALAṅGĀ AND BHULIĀ.

These two dialects have hitherto been classed as forms of Oṛiyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgarhī, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oṛiyā character has led to the wrong classification.

In the Report of the Census of 1891, Bhuliā is classed under the head of Oṛiyā and was stated to be spoken by 9,106 people, while Kalaṅgā is not mentioned.

In the returns supplied for the present Survey, Bhuliā is shown as spoken in the Sonpur and Patna States, and Kalaṅgā as spoken only in the latter. The following are the figures :—

	Sonpur.	Patna.	Total.
Kalaṅgā . . . . .	....	600	600
Bhuliā	3,560	10,000	13,560
TOTAL	3,560	10,600	14,160

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhuliā borrows more freely than Kalaṅgā does from Oṛiyā. Neither is worthy of being dignified as a separate dialect, for both are mere corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhuliā, to draw attention to the fact that there is a tendency to aspirate the letter *k* in postpositions, so that the postposition of the dative-accusative is *khē*, not *kē*, and in one instance we have *u-khar*, meaning of him. For the termination *ke* of the genitive and of the Conjunctive participle, we usually find *ka*. Note also the curious way in which the word *ja* is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word *jē*, meaning ‘who’ or ‘that.’

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgarhī.

[No. 57.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

SPHATTISGARHĪ OR LARIĀ (KALANGĀ BROKEN) DIALECT.

(STATE PATNA.)

ଏକ ହନକେ ଦୁଠୁନ ବେଟା ରହୁ । ଓକର୍ ଛୋଟେ ବେଟା କହୁ ଅଗୋ ବୁଆ ମୋର ଭାଗ ଯନ ଆହେ ମଲ୍ଲ ଦେଦେ । ଅକର ବୁଆ ଦୁନୋ ବେଟାଲ୍ ସକ ଧନ ଭାଗ୍-କର ଦେଇସ । କତକ ଦନ ଗରୁସ ଉତାର୍-ମେ ଉକର ଛୋଟେ ବେଟା ଧନ ଦଉଲ୍ ଶକନ ଲେକେ ଦୁଇଆ ବାଟଲ୍ । ଲେକେ ଖରବ ତଲ୍ଲଣ ଛେଦାଏ ଗରୁସ୍ । ଓ ଶରୁଯମେ ଗୋଟେ ଘରମେ ଯାଏକେ ଗୋଡ ରହୁ । ଉର୍ ମୈନସିଲ୍ ପୁସର ଚରୁବର ଖେତଲ୍ ପଠୋଇ ଦେଇସ । ଓକ୍ତନ ଯାହା ଖାଏବର ନି ପାରସ୍ ଘରୁ ଖାଥେ ଦୁଆଲ୍ ଖାଏବର ମନ କରୁ । ଫେର ମନମେ ବିଶ୍ବର କରସ ମର୍ ବୁଆ ସଙ୍ଗମେ ଶକ୍ତ୍ ଗୋଡ ହେ । ଉମନ ଖୋବ ଖାଏବର ପାୟୁଡ-ହେ ଆର ମର୍ ଏକ୍ତୁଲ୍ ରହେକେ ଉଞ୍ଜନ ମରଥ । ମର୍ ଯାହୁ ମର ବୁଆଲ୍ କହୁ ଏ ବୁଆ ମର୍ ତମର ସଙ୍ଗମେ ଆର ମହାପୁରୁ ସଙ୍ଗମେ ପାପ କର । ତର ବେଟା କହେକେ ଯୋଏଗ ନହୁ । ତର ଏକ ଠୋନ ଗୁଡ ବାଗିର୍ ମଲ୍ ଶୁଖ । ତହୁଲ୍ ଉକ୍ତୁଲ୍ କହେକେ ଉକର ବୁଆ କୁଲ୍ ଗରୁସ । ଅକର ବୁଆ ଅଲ୍ ଧୁରୁଆଲେ ଦେଖ୍ କେ ମାୟା କରସ, ଧାତ ଗରୁସ୍ ଅକର୍ ତେଣୁଲ୍ ଧର ପକାଇସ୍ ଆର ଗାଲ୍ ବୁମ୍ପିସ୍ । ଅକର ବେଟା ଅକର ବାପଲ୍ କହୁ ଏ ବୁଆ ମର୍ ତୋର ସଙ୍ଗମେ ଆର ମହାପୁରୁ ସଙ୍ଗମେ ପାପ କର । ଆଉ ତୋର ବେଟା ହୁଏକେ ମେଁ ଯୋଏଗ ନହୁ । ଅକର ବାପ ଅକର ନୋଇମନଲ୍ କହୁ ଆସ୍ ଧୁଇ ଆନକେ ଅଲ୍ ପିନ ଅକର୍ ଆଙ୍ଗାଠୀ-ମେ ଏକ୍ତୁନ ମୁଦ ଦ, ଅକର ଗୋଡମେ ଏକ-ଠୁନ ପନାହ ଦ ପିନେବର । ଆହା କରକେ ଏକ-ଠୁନ ଆନନ କରକେ ଛୋଟା ଖାନ୍ କୈଧାକ ଇଏ ମରଗଏ ରହୁ ଜିକେ ଆଇସେ ଗଓଆଁ ଗଏ ରହୁସ୍ ପାଏନ । ତାହାଲେ ଉମନ ବଡେ ଉସତମନ ।

ତତକ୍ତୁ ପାହାର ଉକର ବଡକା ବେଟା ଖେତଲ୍ ଗଏ ରହୁସ୍ । ଓ ଘର କୁଲ୍ଲ ଅଇସ୍ ତ ବାୟା ତମାସା ହୋଇ ରହୁ ଶୁନିସ୍ । ତାହାଲ୍ ଉକର୍ ଏକ-ଠୁନ ଗୋଡଲ୍ ପୁଛିସ୍ କା ଯାତିକ୍ କରତ ହେ । ଓ କହୁସ୍ କି ତୋର ଭାଉ ଆଇସେ ଓ ବନେ ହକେ ଆଇସ୍ ଯୋ ଓକର ଲଗି ତୋର ବୁଆ ଭୋଜ ଦେଇ ହେ । ତାହା-ଲ ଓ ରସା ହୋଏବିସ ଆର ଘରଲ୍ ଯାଏ-କେ ମନ୍ ନି କରୁସ୍ । ତାହାଲେ ଉକର୍ ବାପ ଆୟୁକେ ଅଲା ମନା ବୁଝା କରୁସ୍ । ଅକର ବେଟା କହୁସ୍ ଅତକ୍ ଦରୁରଲେ ତୋର ସେବା କରକେ ରହେନ କରୁ ତୋର ନୋଏଠଲ୍ ନାଲ୍ କାଏଟ ଦେକେ ଯାତ୍ କୁଟୁମ୍ବଲ୍ ବୁଲ୍ଲବକେ ମର ଲଗି ବୋକରୁ ଗୁଟେ ଖଓଆଁ ଏ ନିଅସ । ବୁଆହର କହୁସ୍ କି ମର ସଙ୍ଗ-ମେ ଭୁଇ ସବୁ ଦନ-ମେ ଆହୁସ୍ । ଯାହା ମୋର ସଙ୍ଗ-ମେ ଧନ ଆହେ ତୋର ରେ ; ଏ ତର ଭୁଇ ମର ଗଏ ରହୁସ୍ ଜିକେ ଆଇସେ ଗଓଆଁ ଗଏ ରହୁସ୍ ଫେର ପାୟୁହନ ଓକର ଲଗି ହୁମ୍ ଉଚ୍ଚକ ଆନନ କରକେ ହେବ ।

[No. 57.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (KALĀNGĀ BROKEN) DIALECT.

(STATE PATNA.)

TRANSLITERATION AND TRANSLATION.

Ek jhan-ko du-ṭhun bēṭā rahis. Ō-kar chhōṭe bēṭā kahis, 'āgō
One person-of two sons were. His younger son said, 'O
 buā, mōr bhāg jan āhē ma-lā dē-dē.' A-kar buā dunō bēṭā-lā
father, my share which is to-me give.' His father the-two sons-to
 sab dhan bhāg-kari-dēis. Katak din gaīs utār-mē u-kar chhōṭe
the-whole property divided. Some days went afterwards his younger
 bēṭā dhan-daūlat śakan lē-ke duriā bāt-lā lē-ke kharāb
son the-property-wealth whole having-taken a-distant way-to went (and) bad
 chalan chhedāc-gaīs. Ō rāj-mē gōṭe ghar-mē jāc-ke gōṭi
conduct-by wasted. That country-in one house-to having-gone servant
 rahis. Ui mainsilā ghus^{rā} charāi-bar khēt-lā pathōi-dēis. Ōkun
he-remained. That man pigs-to feeding-for field-to sent. There
 jāhā khāc-bar ni pāis, ghus^{rā} khāthē chupā-lā khāc-bar man-karis
as to-eat not received, pigs are-eating husks eating-for he-wished.
 Phēr man-mē bichār-karis, 'mar buā saṅg-mē gajab gōṭi hē.
Again mind-in he-thought, 'my father near-in many servants are.
 U-man khōb khāc-bar pāyat-hē, ār maṣ ekul rahe-ke bhukhan
They much eating-for get, and I here remaining by-hunger
 marathā. Maṣ jāhā, mar buā-lā kahyā, "ē buā, maṣ tamar
am-dying. I shall-go, my father-to I-shall-say, "O father, I thy
 saṅg-mē ār Mahāpuru saṅg-mē pāp karē. Tar bēṭā kahe-kē jōeg
near-in and God near-in sin did. Thy son to-be-called worthy
 nahā. Tar ek-ṭhōn guti bāgir ma-lā rākha?"' Tahā-lā ukulā
am-not. Thy one servant like me keep?"' Then thus
 kahe-ke u-kar buā kulā gaīs. A-kar buā a-lā dhuriā-lē
having-said his father near-to he-went. His father him distance-from
 dēkh-ke māyā karis, dhāt gaīs, a-kar tēṭu-lā dhar-pakāis ār gāl
having-seen pity did, running he-went, his neck-to caught and cheek
 chumis. A-kar bēṭā a-kar bāp-lā kahis, 'ē buā, maṣ tōr saṅg-mē ār
kissed. His son his father-to said, 'O father, I thy company-in and
 Mahāpuru saṅg-mē pāp karē, āu tōr bēṭā haya-kē mē jōeg nahā.
God company-in sin did, and thy son to-be I worthy am-not.'
 A-kar bāp a-kar gōṭi-mān-lā kahis, 'āchhā-āchhā dhuti ān-ke
His father his servants-to said, 'good-good cloth having-brought

a-lā pindha; a-kar āṅg¹thī-mē ēk-ṭhun mudi da, a-kar gōṛ-mē ēk-ṭhun
him put-on; his finger-in one-only ring give, his feet-in one (pair)
 panāhi da pindhe-bar. • Āchhā kar-ke ēk-ṭhun ānand-kar-ke
shoe give putting-on-for. Well having-done one happiness-having-done
 bhōjī khān; kyōki iē mar-gac-rahis, jī-ke āisē;
feast let-us-eat; because this (son) dead-gone-was, having-lived has-come;
 gaoñ gac-rahis, pācn.' Tāhā-lē u-man barē usat-man.
lost gone-was, I-found.' Therefore they very happy-minded (became).

Taḍ¹ku-pāhār u-kar baṛ¹kā bēṭā khēt-lā gac-rahis. Ō ghar-kul-lā
At-that-time his great son field-to had-gone. He home-towards
 āis ta bājā tamāsa hōt-rahi śunis. Tāhā-lā u-kar ēk-ṭhun
came (and) drum dancing was-being he-heard. Then his one
 gōti-lā puchhis, 'kā-jātik karat-hē?' Ō kahis ki, 'tōr bhāi āisē.
servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come.
 Ō banē ha-ke āis jō ō-kar-lāgi tōr buā bhōj dēt-hē.'
He well having-been has-come that his-for thy father feast is-giving.'
 Tāhā-lē ō risā hōe-gies, āṛ ghar-lā jāe-kē man-ni-karis. Tāhā-lē u-kar
Then he angry became, and home-to to-go mind-not-did. Then his
 bāp āy-ke a-lā manā-bujhā-karis. A-kar bēṭā kahis, 'atak bachhar-lē
father having-come him remonstrated-with. His son said, 'so-many years
 tōr sēbā kar-ke rahen, kahhū tōr gōṇṭha-lā nāi kāṇṭ-dē-ke.
thy service having-done I-remained, ever thy orders-to not cut-having-given.
 Jāt-kuṭumb-lā bulāe-ke mar-lāgi bōk¹rā guṭē khaoyāc-nias.'
Caste-family-members calling my-for goat one thou-hast-never-feasted.'
 Buā-har kahis ki, 'mar saṅg-mē tui sabu din-mē āhas. Jāliā mōr
The-father said that, 'my with thou all days-in art. What my
 saṅg-mē dhan āhē, tōr rē. Ē tar bhāi mar-gac-rahis
company-in property is, thine verily (is). This thy brother dead-gone-was,
 jī-ke āisē; gaoñ-gac-rahis, phēr pāyahan; ō-kar-lāgi ham
having-lived has-come; lost-gone-was, again I-have-found; his-for-the-sake me
 uchhab-ānand kar-ke hōē.'
happiness-rejoicing doing may-remain.'

[No. 58.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LABIĀ (BHULĪĀ BROKEN) DIALECT.

(STATE PATNA.)

ଯଜନକ୍ ମୁଡ଼େ ବେଟା ରହୁଅ । ଉନକ ଶାନ ବେଟା ଉକର ବୁଆକେ ବଲ୍ଲସ କି ଆଗୋ ବୁଆ
 ତୁମ୍ଭର ଯାହା ସମ୍ପତ୍ତି ଆଗେ ଆମ୍ଭେ ଗ୍ରାସ କରକ ଦ । ଓ ତୁର ଯଜନେ ଗ୍ରାସ କରକ ଦେଉସ । ଦିନାକେତେ
 ଗଲ୍ଲ ପଡ଼େ ଉକର ଶାନ ବେଟା ସବୁଯାକ ଲେ ଗଲ୍ଲସ, ଆଉର ଲମ୍ବଗଣ କରକ ସବୁ ଉଡ଼ାଇ
 ଦେଉସ । ଉନୁ ଉର ମୁଲତେ ମହରଗ ପଡ଼ିସ ଯ ବଡ଼ା ଗଲ୍ଲଗୁଲ୍ଲ ହଇସ । ଉନ ଗଲ୍ଲସ ଯ ଗୁଡ଼େ
 ଘରଟେନେ ହଲିଆ ରହୁଅ ଯ ଓ ଘୁସୁର ଚରାଇ କରସ । ଯ କହୁ ଖାଇବାକେ ନାହିଁ ପାଇସ ଯ ଉନୁ
 ଘୁସୁରକ ଖାଏଦ ଖାଉଁ ବଲ୍ଲକ ମନେ କରସ । ପଡ଼େ ମନେ କରସ ଆମର ଘରେ କେତେ ହଲିଆ
 ଖାଉବନ ଆମି ଯ ଇଠାଟେ ଭୁଣେ ମରଥ୍ୟ । ମୁ ଯାଅଁ ଯ ମର ବୁଆ ଖେ ବଲ୍ଲୁ ଆଗୋ ବୁଆ ଆମି ତମର
 ଆଉର ମହାପୁରକ ଦୋଷ କରବଁ ତୁମ୍ଭର ବେଟା ବଲ୍ଲକ ବସ୍ତାନ କରବାର ନାହିଁ ଅସ୍ତ, ତମର ହଲିଆ
 ମିତା ଆମ୍ଭେ ରଖ ରହ ବଲ୍ଲୁ ଯାଅଁ । ଉକର ବୁଆ ବଡ଼ା ଧୁରେ ଦେଖକ ଉଖେ ଦସ୍ତା କରସ ଫେର
 ଧାଇଁ ଗଲ୍ଲସ ଯ ଉକର ମୁହେଁ ତୁମ୍ଭା ଦେଉସ । ଉକର ବେଟା ବଲ୍ଲସ କି ଆଗୋ ବୁଆ ମୁହିଁ ତମର
 ଆଉର ମହାପୁରକ ଦୋଷ କରବଁ, ତମର ବେଟା ବଲ୍ଲକ କାଖେ ନାହିଁ କହ । ଉକର ବୁଆ ଉକର ନଉକରମାନକେ
 ତାକକ ବଲ୍ଲସ ତମି ନୁକୋ ଧୁଣି ପଟା ଆନକ ଇଖେ ପିକାଅ, ଇକର ହାତେ ମୁହ ପିକାଅ, ଇକର ଗୁଡ଼େ
 ଗୁଡ଼ବଲ୍ଲ ପିକାଅ । ବଲ୍ଲକ କହୁସ, ଖାଅ ପିଅକ ଖୁସି କରମ । ଆମର ଇ ବେଟା ମର ଯାଇ ରହୁସ ଯ
 ଯିକ ଆଉସ ଓ ହୟ ଯାଅ ରହୁସ ଯ ପାବଁ । ଉନୁ ଖୋବ ତସତ୍ ହଇନ ।

ହାତକ ବେଲଖେ ଉଖର ବଡ଼ା ବେଟା ଖେତେ ରହୁସ ଯ ଆଉସ ଯ ଘରଖେ ଆଉଲ୍ଲ ବେଲଖେ
 ବୟା ଗୟା ବାୟତ-ରସ ଯ ଉନକ ନଉକର ନେ-ଖେ ତାକସ, ବଲ୍ଲସ କି, ରୁଟା କାହିଁ ବୟା ଆମର ଘରେ
 ବାୟସ । ଓ ବଲ୍ଲସ କି ତମର ଭାଇ ଆଉନ ଯ ତମର ବୁଆ ବଡ଼େ ଟେ ଭୋଜ ଦେସୁଏନ । ଉଟ
 ସୁନ୍ଦସ ଯ ରସା ହସ୍ତକ ଘରଖେ ନାହିଁ ଗଲ୍ଲସ । ଅକର ବୁଆ ବାହାରେ ଆଉକ ଉଖେ ବୁଝାଇସ ଯ
 ଉକର ବେଟା ବଲ୍ଲସ କି ତୁମର ସବୁ ଦିନ ମୁହ ଶେବାବୁକର କରକ ଅହ କେତେ ମୋର ଲଗି
 ଛେଲି ଗୁଡ଼େ ମାରକ ଲୋକ ବାକଖେ ତାକକ ଭୋଜଟେ ନାହିଁ ଦେଇ । ତମର ଯନ ବେଟା ଦାଉ
 କରକ ଟଙ୍କା ପଇସା ଉଡ଼ାଏ ଦେଉସ ଓ ଆଉସ ଯ ଇକର ଲଗି କେତେ ଭୋଜ କରସୁଅ । ଉକର
 ବୁଆ ବଲ୍ଲସ କି ଆରେ ବାବୁ ତୁର ଆମର ସଙ୍ଗେ ସବୁବେଳେ ଅହକ ଆମର ସବୁ ଯାକ ତ ଭର; ଇଏ ଯନ
 ଭର ଭର ମର ରହୁସ ଫେର ସିଂହସ୍ ହୟ ରହୁସ ପାବଁ ଉନକ ଲଗି ଆମି ଭଲ୍ଲକ କରସୁଅଁ ।

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTÍSĠARHĪ OR LARIĀ (BHULĀ BROKEN) DIALECT.

(STATE PATNA.)

TRANSLITERATION AND TRANSLATION.

Ĵanek ĵurē bēṭā rahis. Un^aka śān bēṭā u-k^ara buā-kē balis
One-man-of two sons were. His younger son his father-to said
 ki, 'āgō buā, tumbhar ĵāhā sampatti āhē ām-khē bhāg-kar-ka
that, 'O father, your whatever property is me-to having-divided
da.' Ō dui ĵan-khē bhāg-kar-ka dēis. Dinā-kētē galā-pachhē
give.' He the-two persons-to having-divided gave. Some-days gone-after
 u-k^ara śān bēṭā sabujā-ka lē-gais, āur labrā-dhaṅg kar-ka sabu
his younger son all took, and wicked-behaviour having-done all
 urāi-dēis. Unū ui-mul^akē maharag paṛis ĵa barā gul^agulā haīs. Una
wasted. Then in-that-country famine fell and great difficulty became. He
 gais ĵa guṭē ghar-ṭēnē haliā rahis ĵa ō ghusurā charāi-karis.
went and one house-in servant remained and he pigs caused-(him)-to-feed.
 Ĵa kichhi khāibā-kē nāhi pāis ĵa unū 'ghusurā-ka khāed khāū'
When anything eat-to not got then he 'pigs food I-shall-eat'
 bal-ka mānē-karis. Pachhē mānē-karis, 'ām^ara gharē kētē haliā
saying thought. Afterwards he-thought, 'our in-house how-many servants
 klāṭien, āmi-ĵa iṭhānē bhūkhē marathyā. Mu ĵāthā ĵa mara buā-khē
are-eating, I-but here by-hunger am-dying. I am-going and my father-to
 balū, "āgō buā, āmi tam^ara āur mahāpuru-ka dōsh kariē; tumbhar
having-said, "O father, I of-thee and God-of sin did; thy
 bēṭā bali-ka bayān-karibār nāī āy; tam^ara haliā mitā
son having-said of-describing not am(-worthy); thy servant like
 ām-khē rakh-raha," balū ĵāthā.' U-k^ara buā barā dhurē
me-to keep," having-said I-am-going.' His father great distance-from
 dēkh-ka, u-khē dayā karis, phēr dhāī gais, ĵa u-k^ara muhē
having-seen, him-to compassion did, and running he-went, and his face-on
 chumā dēis. U-k^ara bēṭā balis ki, 'āgō buā, muī tam^ara āur
kiss gave. His son said that, 'O father, I of-thee and
 mahāpuru-ka dōsh kariē, tam^ara bēṭā bali-ka kā-khē nāhi kaha.' U-k^ara
God-of sin did, thy son having-called any-to not say.' His
 buā u-k^ara naūkari-mān-kē dāk-ka balis, 'tami nukō dhutī-patā
father his servants-to having-called said, 'you good clothes
 ān-ka i-khē pindhāa; i-k^ara hātē mudi pindhāa; i-k^ara
having-brought him put-on; this-one's hand-on ring put-on; this-one's

gurē gur-balā pindhāa,' bal-ka kahis, 'khāa-pia-ka khusi
feet-on shoes put-on, having-told said, 'having-eaten-(and)-drunk happiness
 kar^ma. Ām^ara ī bēṭā mar-jāi-rahis, ja jī-ka āis; ō haṭ-jāa-rahis, ja
we-shall-do. My this son had-died, and being-alive came; he lost-was, and
 pāē.' Unu khōb usat haīn.
I-got.' They very happy became.

Hātak-bēl-khē u-k^ara bar bēṭā khētē rahis ja āis, ja ghar-khē
That-time-at his elder son field-in was and he-came, and house-to
 āilā-bēl-khē bajā-gajā bājat-ris, ja un-ka naūkari-tē-khē ḍākis,
of-coming-time-at music-etcetera was-being-played, and his servant-one-to he-called,
 balis ki, 'i-tā kāhā bajā ām^ara gharē bāj^athiē?' Ō balis ki,
said that, 'this for-what music our house-in is-being-played?' He said that,
 'tam^ara bhāi āin; ja tam^ara buā bar-tē bhōj dēthien.' U-tā
'thy brother came; and thy father great-one dinner is-giving.' This
 sunis, ja risā hay-ka ghar-khē nāi gaīs. U-k^ara buā bāhārē ai-ka
he-heard, and angry being house-to not he-went. His father outside having-come
 u-khē bujhāis, ja u-k^ara bēṭā balis ki, 'tum^ara sabu din mui
him-to remonstrated, and his son said that, 'thy all days I
 śēbā-chākari kar-ka āhā; kēbhē mōr-lāgi chhēli-guṭē mār-ka
service having-done remain; ever me-for kid-one having-killed
 lōk-bāk-khē ḍāk-ka bhōj-tē nāhi dēi. Tamara jan bēṭā dāri
persons-to calling feast-one not thou-gavest. Thy which son debauchery
 kar-ka ṭānkū-paisā urāo-dēis, ō āis, ja u-k^ara-lāgi kētē bhōj
having-done money wasted, he came, and him-for how-great feast
 karathia.' U-k^ara buā balis ki, 'ārē bābu, tui ām^ara saṅgē
art-thou-making.' His father told that, 'O son, thou me with
 sabu-bēlē āhas. Ām^ara sabu-jā-ka ta tar. Iē-jan tar bhāi
all-while remainest. My everything indeed (is) thine. This-person thy brother
 mar-rihis, phēr jīis; haṭ-rihis, pāē; un-ka lāgi āmi-uchhab-kar^athiā.
had-died, again came-alive; lost-was, got; him for let-us-rejoicing-make.'

**STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS
DIALECTS OF EASTERN HINDĪ.**

STANDARD LIST OF WORDS AND SENTENCES

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baikwāri, Unao).	Baghōlī w
1. One	Ēk	Ēk	Yāk	Ēk
2. Two	Do	Dui	Dui	Dui
3. Three	Tin	Tin	Tin	Tin
4. Four	Chār	Chār	Chār	Chāri ; chār
5. Five	Pāch	Pāch	Pāch	Pāchi, pāch
6. Six	Chha	Chha	Chhai	Chha
7. Seven	Sāt	Sāt	Sāt	Sāt
8. Eight	Āṭh	Āṭh	Āṭh	Āṭh
9. Nine	Nan	Nau	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bīs	Bīs	Bīs	Bīs
12. Fifty	Pachās	Pachās	Pachās	Pachās
13. Hundred	Sau	Sau	Sau	Sau
14. I	Maĩ, ham	Ham	Maĩ	Maĩ
15. Of me	} Mōr	Mōr	Mōr	Mōr or mwār
16. Mine				
17. We	Ham	Hau	Ham	Ham
18. Of us	} Hamār	Hamārā	Hamār	Hamār
19. Our				
20. Thou	Tū	Taĩ	Tui	Taĩ
21. Of thee	} Tōr, tuhār	Tōr	Tōr, tohār	Tōr
22. Thine				
23. You	Tū	Tũ	Tum	Tũ, tum
24. Of you	} Tuhār	Tohārā	Tumhār	Tohār, tumhār
25. Your				

IN THE VARIOUS DIALECTS OF EASTERN HINDĪ.

Baghēll Gōpālī (Rewa).	Gōdwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Ēk	Ēkal	Ēk	Ēka	1. One.
Dui	Dur ^a hi	Dui	Dui	2. Two.
Tin	Trīnam	Tin	Tini	3. Three.
Chāri	Char ^a khō	Chār	Chāri	4. Four.
Pāchi	Pāj ^a lō	Pāch	Pācha	5. Five.
Chhō	Chhaiyam	Chhō	Chhaa	6. Six.
Sāt	Satto	Sāt	Sāt	7. Seven.
Āth	Atthō	Āth	Āth	8. Eight.
Nau	Namak	No	Naa	9. Nine.
Das	Dhamak	Das	Daś	10. Ten.
Bis	Bis	Bis, ēk kōri	Kudīō	11. Twenty.
...	Pachās	Pachās	Pachās	12. Fifty.
Sau	Sau	Sō	Śuho	13. Hundred.
Mōy	Mañ, mōy, or ham	Mē	Muñ	14. I.
Mōr	Mōr	Mōr	Mara	15. Of me.
Ham	Ham	Ham	Āmi-mānē, āmē-mānē, ām-mānē.	16. Mine.
Hamār	Hamār	Hamār	Āmar-man-kar	17. We.
Tōy, tōyē, taī	Taī, tōy	Tē, taī	Tuī	18. Of us.
Tōr	Tōr	Tōr	Tara, tōr	19. Our.
Tōy	Tum	Tum	Tumē, tumē-mānē, tum-mānē.	20. Thou.
Tor or tohār	Tumhār	Tumhār	Tam ^a ra, tamar	21. Of thee.
				22. Thine.
				23. You.
				24. Of you.
				25. Your.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Balawāri, Unao).	Haghēli (Bewa).
26. He	Ū	Ū	Wō	Wā
27. Of him	} Ō-kar	Wō-kar	Uhi-kyār, -kar	{ Wō-kar, wō-khar; obl. maso. wō-khō; fem. wō-khi. }
28. His				
29. They	Wai sab	Wai	Wē, ui	Uī
30. Of them	} Un-kar	Un-kar	Un-kyār, -kar	On-kar, un-kar, un-khar
31. Their				
32. Hand	Hath ^a wā	Hāth	Hāth	Hāth
33. Foot	Gōṛ	Gōṛ	Pāu	Gōṛ, gwāṛ
34. Nose	Nakunā	Nekurā	Nāk	Nāk, nekuā
35. Eye	Akhiyā	Ākhi	Akhi, didā	Ākhi
36. Mouth	Muhā	Mūh	Mūh	Mūh
37. Tooth	Dāt ^a wā	Dāt	Dāt	Dāt
38. Ear	Kan ^a wā	Kān	Kān	Kān
39. Hair	Bār	Bār	Bār	Bār
40. Head	Mūṛ, kapār	Mūṛh	Mūṛ, kapār	Mūṛ
41. Tongue	Jibh	Jibhi	Jibh	Jibh, jibhi
42. Belly	Peṭ ^a wā	Pēṭ	Pyāt	Pēṭ, pyāt
43. Back	Pīth, piṭhiyā	Pīth	Pīthi	Pīth, piṭhāh
44. Iron	Lōh	Lōh	Lwāh	Lōh
45. Gold	Sōn	Sōn	Sōn	Sōn
46. Silver	Chāḍi, rūpā	Chāḍi	Chāḍi	Rūp
47. Father	Bapai, dādā	Bāp, dādā	Bāpu	Bāp, dādā
48. Mother	Māh ^a tāri, ammā	Māi	Mah ^a tāri	Mah ^a tāri, didi, dāi
49. Brother	Bhāi	Bhāy	Bhāi, dādā	Bhāi
50. Sister	Didi, bahiniyā	Bahini	Bahini, didi	Bahini, bohini
51. Man	Manai	Manai	Manai	Manai
52. Woman	Meh ^a rārū	Meh ^a rārū	Meh ^a rārū	Mehariā, meh ^a rārū

Baghelī Gōpālī (Bewa).	Gōdwānī (Mandla).	Chattīgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Ū, ō, enhē, on . . .	Ū, wō . . .	Wah, wō-man . . .	Ō-mānē . . .	26. He.
Ō-kar . . .	Ū-kar, wō-kar . . .	Wō-kar . . .	Ok ^a ra . . .	} 27. Of him. 28. His.
Wahai, wohi . . .	Un, unhi, hōhī . . .	Wō-man . . .	Oī-mānē, Ō-mānē . . .	
On-kar . . .	Un-kar . . .	Wō-man-ke, hun-kar-man-ke.	Oī-man-kar . . .	} 30. Of them. 31. Their.
Hath . . .	Hāth . . .	Hāth . . .	Hāth . . .	32. Hand.
Gōṛ . . .	Pāw . . .	Pāw, gōṛ . . .	Pāo . . .	33. Foot.
Nāk, nakūā . . .	Nāk . . .	Nāk . . .	Nāk . . .	34. Nose.
Akhi . . .	Akhi . . .	Akhi . . .	Āīkh . . .	35. Eye.
Muh . . .	Mūh . . .	Mūh . . .	Muhū . . .	36. Mouth.
Dāt . . .	Dāt . . .	Dāt . . .	Dāt . . .	37. Tooth.
Kān . . .	Kān . . .	Kān . . .	Kān . . .	38. Ear.
Bār . . .	Chuṭṭī . . .	Chūḍī, ruwā . . .	Bāl . . .	39. Hair.
Mūr . . .	Mūr . . .	Mūr . . .	Mūr . . .	40. Head.
Jibhi . . .	Jibh . . .	Jibh . . .	Jibh . . .	41. Tongue.
Pēt . . .	Pēt . . .	Pēt . . .	Pēt . . .	42. Belly.
Pīthāh . . .	Pīthār . . .	Pīth . . .	Pīth . . .	43. Back.
Loh . . .	Lohā . . .	Lohā . . .	Luhā . . .	44. Iron.
Son . . .	Son . . .	Sonā . . .	Sunā . . .	45. Gold.
Rūp . . .	Chāḍī . . .	Chāḍī . . .	Rupā . . .	46. Silver.
Danā, bāp . . .	Dādā . . .	Dādā . . .	Buā . . .	47. Father.
Dāi . . .	Dāi . . .	Dāi . . .	Māe . . .	48. Mother.
Bhāi . . .	Bhāiyā or dāū . . .	Bhāi . . .	Bhāi . . .	49. Brother.
Bohin . . .	Bāi . . .	Bahinī . . .	Bhain . . .	50. Sister.
Manai . . .	Ḍaukā (a male) . . .	Ād ^a mī, ḍokā . . .	Munnush . . .	51. Man.
Meh ^a rārū, ḍauki . . .	Ḍauki (a female) . . .	Ḍoki . . .	Māejhi . . .	52. Woman.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghdī (Bewa)
53. Wife . . .	Dul ^h in (<i>bride</i>) . . .	Basahī . . .	Mehar ^a yā . . .	Mehariā, meh ^a ri . . .
54. Child . . .	Chelh ^a rā . . .	Gadāl . . .	Larik ^a wā . . .	Larikā . . .
55. Son . . .	Pūt, boṭaunā . . .	Beṭ ^a wā . . .	Beṭ ^a wā . . .	Larikā, beṭ ^a bā, gadālā . . .
56. Daughter . . .	Biṭiyā . . .	Biṭiyā . . .	Biṭiwā . . .	Biṭiā, gadālī . . .
57. Slave . . .	Gulām . . .	Gulām . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Kisān, khetihār . . .	Kisān . . .	Kisān, jotihā . . .	Jotan, kisān . . .
59. Shepherd . . .	Char ^a wāh . . .	Garariyā . . .	Garariyā . . .	Garariā . . .
60. God . . .	Dayō, Par ^a mēsuar . . .	Daiv, Dayū . . .	Par ^a mēsuar, Bhag ^a wān, Dal . . .	Pan ^a mēsuar, Pan ^a mēsuar, Par ^a messar.
61. Devil . . .	Parēt . . .	Bhūt . . .	Dēu, bhūt . . .	Saitān . . .
62. Sun . . .	Sūraj deotā . . .	Suruj dēotā . . .	Sūr ^a j . . .	Surij, surud-deotā . . .
63. Moon . . .	Chādar ^a mā, jūdhēyā . . .	Ūjariyā . . .	Chandar ^a mā, jōdhaiyā . . .	Chand ^a mā . . .
64. Star . . .	Nakhat, tarāl . . .	Tarāl . . .	Tārā, nakhat . . .	Taraiyā, tarāl . . .
65. Fire . . .	Agiyā . . .	Āgi . . .	Āgi . . .	Āgi . . .
66. Water . . .	Jal . . .	Pāni . . .	Pāni . . .	Pāni . . .
67. House . . .	Ghar, bakh ^a ri . . .	Bakh ^a ri . . .	Ghar, bakh ^a ri . . .	Ghar . . .
68. Horse . . .	Ghōṛ . . .	Ghōṛ . . .	Ghwār . . .	Ghōṛ, ghwār . . .
69. Cow . . .	Gau-dhan . . .	Gāy . . .	Gāi, gaiyā . . .	Gaiyā, gāy . . .
70. Dog . . .	Kukur . . .	Kūkur . . .	Kukur . . .	Kūkur . . .
71. Cat . . .	Bilār . . .	Bilār . . .	Bilār, bilāu . . .	Bilārī, bilaiyā . . .
72. Cock . . .	Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .
73. Duck . . .	Batak . . .	Bakkhat . . .	Battakh . . .	Badak . . .
74. Ass . . .	Gadhā . . .	Gad ^a hā . . .	Gad ^a hā . . .	Gad ^a hā . . .
75. Camel . . .	Uṭ . . .	Uṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chirai . . .	Chirai . . .	Chiraiyā . . .	Chirai . . .
77. Go . . .	Jāo . . .	Jā . . .	Jāo . . .	Jā . . .
78. Eat . . .	Khāo, jēwo . . .	Khā . . .	Khāo, jyāwan . . .	Khā . . .
79. Sit . . .	Baiṭhau . . .	Baiṭhu . . .	Baiṭhau, baiṭh-jāo . . .	Baiṭh . . .

Baghēli Gōpdi (Rewa).	Gōdwāni (Mandla).	Chattīgarhī (Raipur).	Rhulā (Sonpur State).	English.
Mehariyā	Dul ^h in	Ḍōki	Kaniā	53. Wife.
Larikā, gadēlā	Chhauwā	Lar ^h kā	Pilā	54. Child.
Larikā, gadēlā	Bētā	Bētā	Bētā	55. Son.
Gadēli	Bēṭi	Bēṭi	Bēṭi	56. Daughter.
.....	Chākar	Naukar	Chāk ^h ri	57. Slave.
Jōtan, kisān	Kisān, khetihār	Kisān	Chāshi	58. Cultivator.
Gadēri	Garariyā	Garariyā	Chheliā	59. Shepherd.
Bhag ^h wān, Par ^h mē-ar	Bhag ^h wān	Bhag ^h wān	Mahāpuru	60. God.
Bhūt	Bhūt, dānō	Bhūt	Bhūt	61. Devil.
Surud-dēutā	Sūraj	Sūruj	Suruj	62. Sun.
Chandar ^h mā, jonhāiā	Chandā	Chandā	Janhu	63. Moon.
Tarai	Taraiyā	Chālōni	Tarā	64. Star.
Āgi	Āgi	Agi	Jwē	65. Fire.
Pāni	Pāni	Pāni	Pāni	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōr, ghōrā	Ghōrā	Ghōrā	Ghudā	68. Horse.
Gāy	Tāli	Gāy	Gāc	69. Cow.
Kukkur	Kūkur	Kūkur	Kukur	70. Dog.
Bilāi, bilaīyā	Bilāi	Bilāi	Bilāi	71. Cat.
Mur ^h gā	Kuk ^h ri	Kuk ^h mā	Kukurā	72. Cock.
Dabak	Dābok	Badak	Hās	73. Duck.
Gaddhā	Gadhā	Gud ^h hā	Gudhō	74. Ass.
Ūṭ	Ūṭ	Ūṭ	Uṭ	75. Camel.
Chirai	Chir ^h yā, chirai	Chirai	Charāc	76. Bird.
Jāthai (3 sg. pres.)	Jā	Jāo	Jimā	77. Go.
Khāthai (3 sg. pres.)	Khā	Khāo	Khāma	78. Eat.
Baiṭh ^h thai (3 sg. pres.)	Baiṭh	Baiṭhō	Basma	79. Sit.

English.	Awadhī (Gonda).	*Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghelī (Rewa).
80. Come . . .	Āwan . . .	Āw . . .	Āo . . .	Ā . . .
81. Beat . . .	Mārau . . .	Mār . . .	Mārau . . .	Mār . . .
82. Stand . . .	Thaṛh hōu . . .	Uṭh (<i>stand up</i>) . . .	Thāṛ-hō . . .	Thāṛh hō . . .
83. Dio . . .	Marau . . .	Mar . . .	Marau . . .	Mar . . .
84. Givo . . .	Dēo . . .	Dēh . . .	Dēu, dāy-dēu . . .	Dē . . .
85. Run . . .	Daurau . . .	Daur . . .	Daurau, bhājan . . .	Daur . . .
86. Up . . .	Ūpar . . .	Ūpar, up ^a rē . . .	Ūpar . . .	Ūpar . . .
87. Near . . .	Nagich, nēr . . .	Niarē . . .	Nērē, nagich . . .	Laghē, nagich . . .
88. Down . . .	Tarē . . .	Tarē . . .	Nichē, tarē, tar ^a khalē . . .	Nichē, tarē . . .
89. Far . . .	Lambē . . .	Pallē . . .	Dūr, pallā . . .	Dūr . . .
90. Before . . .	Ag ^a rī . . .	Āgē . . .	Āgē, agārī, pahilē . . .	Āgē . . .
91. Behind . . .	Pāchhē . . .	Pāchhē . . .	Pāchhū, pachhārī . . .	Pāchhē . . .
92. Who ? . . .	Kō . . .	Kē . . .	Kō . . .	Kō . . .
93. What ? . . .	Kāo . . .	Kā . . .	Kā . . .	Kā . . .
94. Why ? . . .	Kāhē . . .	Kāhē . . .	Kāhē . . .	Kāhē . . .
95. And . . .	Aur . . .	Au . . .	Aur . . .	Au . . .
96. But . . .	Baluk, mul . . .	Mul . . .	Par, mndā . . .	Pai . . .
97. If . . .	Jō . . .	Jan . . .	Jō . . .	Jō . . .
98. Yes . . .	Hā . . .	Ai . . .	Hā . . .	Hā . . .
99. No . . .	Nāhī, nā . . .	Nāhī . . .	Nāhī . . .	Nāhī . . .
100. Alas . . .	Pachh ^a tāw, sōch . . .	Bapai rē . . .	Hā . . .	Hā, hāy . . .
101. A father . . .	Ek bāp . . .	Bāp . . .	Yāk bāpu . . .	Bāp . . .
102. Of a father . . .	Ek bāp-kāi . . .	Bāp-ke . . .	Yāk bāp-kyār . . .	Bāp-kēr . . .
103. To a father . . .	Ek bāp-kā . . .	Bāp-kā . . .	Yāk bāp-kā . . .	Bāp-kā . . .
104. From a father . . .	Ek bāp-sē . . .	Bāp-tē . . .	Yāk bāp-tē . . .	Bāp-tē . . .
105. Two fathers . . .	Dō bāp . . .	Dui bāp . . .	Dui bāp . . .	Dui bāp . . .
106. Fathers . . .	Jamā bāp . . .	Bap ^a wan . . .	Bāpu . . .	Bāp, bāpan . . .

Bagheli Gōṇḍī (Bewa).	Gōḍwānī (Mandla).	Chhattī-gaṇḍī (Raipur).	Bhulīā (Sonpur State).	English.
Āwathnī (3d. sg. pres.)	Ā	Āṣ	Āma	80. Como.
Mārat (Present part.)	Mār	Mārō	Mārma	81. Bent.
Kharā bhañḥē (Past. part.)	Kharā-hō	Thāṛh hō	Thād	82. Stand.
Marab (Infinitive)	Mar	Mar-jāo	Maru	83. Die.
Dēbai (Verbal Noun)	Dē	Dē-dē	Dē	84. Givo.
Daur, kūdal (Imperative)	Daur	Dōṛ	Dabaḍ	85. Run.
Ūpar	Ūpar	Ūpar	Upar	86. Up.
Niar	Najik, jōrē	Lak*thā	Pākh	87. Near.
Tarī	Tarī	Khālē	Tal	88. Down.
Durihā	Dūri, dūr	Durihā	Dhur	89. Far.
Āgē	Āgē, āgū, agāṛī	Āgū	Āgē	90. Before.
Pāchhē	Pichhē, pichhāṛī	Pāchhū	Pachhē	91. Behind.
Kē	Kōn	Kōn	Kun	92. Who.
Kā	Kā	Kāyē	Kāṇā	93. What.
Kā	Kāhē	Kā-bar	Kāhāk lagi	94. Why.
Au	Aur	Aur	Āhur	95. And.
Pai	Par	Parantu	Mātar	96. But.
Jau	Agar	Agur	Jēbē	97. If.
Hā	Hā	Hā	Hā	98. Yes.
Nahī	Nahī	Nahī	Nāī	99. No.
Hāy	Hāy	Hāy	Āhā	100. Alas.
Ek dadā, ēk bāp	Dādā	Dadā	Buā	101. A father.
Ek bāp-kar	Dādā-kēr	Dadā-ke	Buār	102. Of a father.
Ek bāp-kā	Dādā-lā	Dadā-lā	Buā-khē	103. To a father.
Ek bāp-lō	Dādā-lā, dādā-sē	Dadā-lō	Buā-khē-thānu	104. From a father.
Dui bāp	Dui dādā	Dō dadā	Judē buā	105. Two fathers.
Bāp	Dādā	Dadā-man	Buā-mānē	106. Fathers.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Bagheli (Rewa).
107. Of fathers . . .	Bāpañ-kāī . . .	Bap ^a wan-kāī . . .	Bāpan-kyār . . .	Bāpan-kēr . . .
108. To fathers . . .	Bāpañ-kā . . .	Bap ^a wan-kā . . .	Bāpan-kā . . .	Bāpan-kā . . .
109. From fathers . . .	Bāpañ-sē . . .	Bap ^a wan-tē . . .	Bāpan-tē . . .	Bāpan-tē . . .
110. A daughter . . .	Ēk biṭiyā . . .	Ēk biṭiyā . . .	Yāk biṭewā . . .	Biṭiā . . .
111. Of a daughter . . .	Ēk biṭiyā-kāī . . .	Ēk biṭiyā-kāī . . .	Yāk biṭewā-kyār . . .	Biṭiā-kēr . . .
112. To a daughter . . .	Ēk biṭiyā-kā . . .	Ēk biṭiyā-kā . . .	Yāk biṭewā-kā . . .	Biṭiā-kā . . .
113. From a daughter . . .	Ēk biṭiyā-sē . . .	Ēk biṭiyā-tē . . .	Yāk biṭewā-tē . . .	Biṭiā-tē . . .
114. Two daughters . . .	Dō biṭiyā . . .	Dui biṭiyā . . .	Dui biṭewā . . .	Dui biṭiā . . .
115. Daughters . . .	Biṭiyā . . .	Biṭiwan . . .	Biṭewā . . .	Biṭiā, biṭimā . . .
116. Of daughters . . .	Biṭiyā-kāī . . .	Biṭiwan-kāī . . .	Biṭewān-kyār . . .	Biṭiān-kēr, biṭiman-kēr . . .
117. To daughters . . .	Biṭiyā-kā . . .	Biṭiwan-kā . . .	Biṭewān-kā . . .	Biṭiān-kā, biṭiman-kā . . .
118. From daughters . . .	Biṭiyā-sē . . .	Biṭiwan-tē . . .	Biṭewān-tē . . .	Biṭiān-tē, biṭiman-tē . . .
119. A good man . . .	Ēk bhal manai . . .	Nik manai . . .	Yāk nik manai . . .	Nik manai, nik ^a hā manai . . .
120. Of a good man . . .	Ēk bhal manai-kāī . . .	Nik manai-kāī . . .	Yāk nik manai-kyār . . .	Nik manai-kēr, nikē manai-kēr . . .
121. To a good man . . .	Ēk bhal manai-kā . . .	Nik manai-kā . . .	Yāk nik manai-kā . . .	Nik manai-kā, nikē-manai-kā . . .
122. From a good man . . .	Ēk bhal manai-sē . . .	Nik manai-tē . . .	Yāk nik manai-tē . . .	Nik manai-tē, nikē manai-tē nik ^a hā manai-tē . . .
123. Two good men . . .	Dō bhal manai . . .	Dui nik manai . . .	Dui nik manai . . .	Dui nik manai . . .
124. Good men . . .	Bhal manai . . .	Nik manai . . .	Nik manai, bhalē mānus . . .	Nik manai, nik ^a hē manai . . .
125. Of good men . . .	Bhal manai-kāī . . .	Nik manai-kāī . . .	Bhalē mānus-kyār . . .	Nik or nikē manai-kēr nik ^a hē manai-kēr . . .
126. To good men . . .	Bhal manai-kā . . .	Nik manai-kā . . .	Bhalē mānus-kā . . .	Nik or nikē or nik ^a hē manai-kā . . .
127. From good men . . .	Bhal manai-sē . . .	Nik manai-tē . . .	Bhalē mānus-tē . . .	Nik, nikē or nik ^a hē manai-tē . . .
128. A good woman . . .	Ēk bhal meh ^a rārū . . .	Nik meh ^a rārū . . .	Yāk nik meh ^a ryā . . .	Nik meharia, nik ^a hi meha- riā . . .
129. A bad boy . . .	Ēk bekār lar ^a kā . . .	Bekār larikā or bekār gadela . . .	Yāk burā larik ^a wā . . .	Nagā larikā, kharāp larikā . . .
130. Good woman . . .	Bhal meh ^a raruwai . . .	Nik meh ^a raruwai . . .	Nik meh ^a ryā, bhalī man ^a - sanī . . .	Nik ^a hi meharia . . .
131. A bad girl . . .	Bekār biṭiyā . . .	Ēk bekār biṭiyā . . .	Yāk kharāb biṭewā . . .	Nagā biṭiā, kharāp biṭiā . . .
132. Good . . .	Bhal . . .	Nik bhal . . .	Nik, achchhā . . .	Nik, nik ^a hā, achchhā . . .
133. Better . . .	Phēr achchhā . . .	Bhal . . .	Uttim . . .	Nik . . .

Bagheli Gōṇḍī (Rowa).	Gōḍwānī (Mandla).	Chattisgarhī (Raipur).	Bhulā (Sompur State).	English.
Bāp-kar	Dādāḍ-kō, dādan-kēr	Dadā-man-mēr-ke . .	Buā-mān-ka . .	107. Of fathers.
Bāp-kā	Dādāḍ-lā, dādan-lā . .	Dadā-man-lā	Buā-mān-kha . .	108. To fathers.
Bāp-lē	Dādan-sē, dādan-lā . .	Dadā-man-lē	Buā-mān-ka-nu . .	109. From fathers.
Ēk lariki, ēk gadēli . .	Bēṭi, lar ^a ki, ṭūrī . .	Bēṭi	Bēṭi	110. A daughter.
Ēk lariki-kar, ēk gadēli-kar	Lar ^a ki-kēr	Bēṭi-ke	Bēṭi-ka	111. Of a daughter.
Ēk lariki-kā, ēk gadēli-kā . .	Lar ^a ki-lā	Bēṭi-lā	Bēṭi-kha	112. To a daughter.
Ēk lariki-lē, ēk gadēli-lē . .	Lar ^a ki-sē or lar ^a ki-lā . .	Bēṭi-mēr-lē	Bēṭi-kar-nu	113. From a daughter.
Dui lariki, dui gadēli . .	Dō lar ^a ki	Dū biṭiyā	Judē bēṭi	114. Two daughters.
Lariki, gadēli	Lar ^a kin, ṭūrin	Biṭiyā-man	Bēṭi-mānē	115. Daughters.
Lariki-kar, gadēli-kar . .	Lar ^a kin-kēr	Bēṭi-man-ke	Bēṭi-mān-ka	116. Of daughters.
Lariki-kā, gadēli-kā	Lar ^a kin-lā	Bēṭi-man-lā	Bēṭi-mān-kha	117. To daughters.
Lariki-lē, gadēli-lē	Lar ^a kin-sē	Bēṭi-man-mēr-lē	Bēṭi-mān-khann . .	118. From daughters.
Ēk nikhā manai	Sājō ād ^a mī. manēkh or ḍankā.	Banē ād ^a mī	Asal lōk	119. A good man.
Ēk nikhā manai-kar	Sājō manēkh-kēr	Banē ād ^a mī-ke	Asal lōk-ka	120. Of a good man.
Ēk nikhā manai-kā	Sājō manēkh-lā	Banē ād ^a mī-lā	Asal-lōk-kha	121. To a good man.
Ēk nikhā manai-lē	Sājō manēkh-sē	Banē ād ^a mī-mēr-lē	Asal-lōk-ka-nu	122. From a good man.
Dui nikhā manai	Sājō dō ḍaukē	Dū jhan banē ād ^a mī	Judē asal lōk	123. Two good men.
Nikhā manai	Sājō manēkh or ḍaukō . .	Banē ād ^a mī	Asal lōk-mānē	124. Good men.
Nikhā manai-kar	Sājō ḍaukāḍ-kēr	Banē ād ^a mī-mēr-lē	Asal lōk-mān-ka	125. Of good men.
Nikhā manai-kā	Sājō ḍaukan-lā	Banē ād ^a mī-lā	Asal lōk-mān-kha	126. To good men.
Nikhā manai-lē	Sājō ḍaukāḍ-sē	Banē ād ^a mī-mēr-lē	Asal lōk-mān-kar-nu . .	127. From good men.
Ēk nikhā meh ^a rārū	Sājō ḍauki	Banē ḍōki	Asal māijhi-tē	128. A good woman.
Ēk nāgā larikā	Kharāb ṭurā	Kharāb ṭūrā	Kharāp pilā-tē	129. A bad boy.
Nikhā meh ^a rārū	Achchhā ḍaukin or sājō ḍaukin.	Banē ḍōki	Kharāp māijhi-mānē . .	130. Good women.
Ēk nāgā lariki	Kharāb ṭūrī	Kharāb ṭūrī	Kharāp ṭukēl-tē	131. A bad girl.
Nikhā	Sājō	Achchhā	Asal	132. Good.
Bahut nikhā	Karū	Wōkar-lē achchhā . . . .	.....	133. Better.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghelī (Rewa).
134. Best . . .	Bahutai nik . . .	Bahutai nik . . .	Adhik uttim . . .	Sab-sē nik ^a hā, sab-sē ach. chhā.
135. High . . .	Ūch . . .	Ūch . . .	Uch . . .	Ūch . . .
136. Higher . . .	Dhēr ūch . . .	Sowāy ūch . . .	Bahutai ūch . . .	Ūch . . .
137. Highest . . .	Bahutai ūch . . .	Bahutai ūch . . .	Adhik ūch . . .	Sab-sē ūch . . .
138. A horse . . .	Ēk ghur ^a wā . . .	Ghōṛ . . .	Yāk ghwārā, tātūwā . . .	Ghōṛ . . .
139. A mare . . .	Ēk ghuriyā . . .	Ghōṛī . . .	Yāk ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghur ^a wai . . .	Ghōṛaunō . . .	Ghōṛ . . .	Ghōṛ . . .
141. Mares . . .	Ghuriyā . . .	Ghōṛian . . .	Ghōṛī, bachhēṛī . . .	Ghōṛī . . .
142. A bull . . .	Ēk sār ^a wā or ēk baradh . . .	Bar ^a dhā . . .	Yāk baradh, sār . . .	Bar ^a da . . .
143. A cow . . .	Ēk gaū . . .	Gāy . . .	Yāk gāi, gōrū . . .	Gaiyā, Gāy . . .
144. Bulls . . .	Sār ^a wai or baradh ^a wai . . .	Bar ^a dhawan . . .	Baradh, sār . . .	Bar ^a dā . . .
145. Cows . . .	Gaūē . . .	Gāin . . .	Gaiyā . . .	Gaiyā, gāi . . .
146. A dog . . .	Ēk kūkur . . .	Kukurā, kūkur . . .	Yāk kukur . . .	Kūkur . . .
147. A bitch . . .	Ēk kukuriyā . . .	Kukuriā . . .	Yāk kutiyā . . .	Kukuriā . . .
148. Dogs . . .	Kukur ^a wai . . .	Kukur ^a wan . . .	Kukuran . . .	Kūkur . . .
149. Bitches . . .	Kukuriyā . . .	Kukurian . . .	Kutiyā, kukur ^a yā . . .	Kukuriā . . .
150. A he goat . . .	Ēk khāsī, bok ^a rā . . .	Khāsī, bok ^a rā . . .	Yāk bok ^a rā . . .	Bok ^a rā . . .
151. A female goat . . .	Ēk chhag ^a ṛī . . .	Chhōṛī . . .	Yāk bok ^a rī, chhēṛī . . .	Chhēṛī . . .
152. Goats . . .	Khāsī . . .	Khāsīawan . . .	Bok ^a ran . . .	Bok ^a rā . . .
153. A male deer . . .	Ēk hannā . . .	Hannā . . .	Yāk hannā . . .	Mir ^a gā . . .
154. A female deer . . .	Ēk hannī . . .	Hanni . . .	Yāk hannī . . .	Harin . . .
155. Deers . . .	Hannuwai (masc.), haniyā (fem.).	Harin . . .	Hannā . . .	Harin . . .
156. I am . . .	Ham ^a han . . .	Ham bāṭī, or ahī . . .	Maī ābīū . . .	Maī haū, maī āheō . . .
157. Thou art . . .	Tu hai . . .	Taī bāṭis, or ahis . . .	Tui bas . . .	Taī has, taī āhē . . .
158. He is . . .	Ū hai . . .	Ū bāṭai, or ahai . . .	Wō hai . . .	Wā āy, wā hai . . .
159. We are . . .	Ham han . . .	Ham bāṭī, or ahai . . .	Ham han, āhin . . .	Ham han, ham āhen . . .
160. You are . . .	Tum hau . . .	Tū bāṭehu, or ahau . . .	Tum āhen . . .	Tū or tum hā, tū or tum āhyā.

Baghelī Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sonpur State).	English
Sab-lē nikhā	Sab-sē sājō	Sabō-lē banē . . . .	.....	131. Best.
Ūchā	Ūchō	Ūch	Dēng	135. High.
Bahut ūchā	Aur ūchō	Wō-kar-lē ūch . . . .	.....	136. Higher.
Sab-lē ūchā	Sab-sē ūchō	Sabō-lē ūch . . . .	.....	137. Highest.
Ēk ghōr	Ghōṛā	Ghōṛā	Ghudā	138. A horse.
Ēk ghōrī	Ghōṛī	Ghōṛī	Māi ghudī	139. A mare.
Ghōr	Ghōṛā	Gaṇj ghōṛā	Ghudā-mānē	140. Horses.
Ghōrī	Ghōṛī	Gaṇj ghōṛī	Ghudī-mānē	141. Mares.
Ēk bar ^a dhā	Sāḍh, bijār	Sār	Sāḍh	142. A bull.
Ēk gāy	Gāy, tāli, or gaiyā	Gāy	Gāi	143. A cow.
Bar ^a dhā	Sāḍhon	Gaṇj sār	Sāḍh-mānē	144. Bulls.
Gay	Gaiyā	Gaṇj gāy	Gāi-mānē	145. Cows.
Kukkur	Kuttā	Kukur	Kukur	146. A dog.
Ēk kukuriyā	Kutiya	Kutiya	Kutur ^a ni	147. A bitch.
Kukkur	Kuttāō	Gaṇj kukur	Kukur-mānē	148. Dogs.
Kukuriyā	Kutiya	Gaṇj kutiya	Kutur ^a ni-mānē	149. Bitches.
Ēk bok ^a rā	Bak ^a rā	Bok ^a rā	Bukā	150. A he goat.
Ēk chhēri	Bak ^a ri	Bok ^a ri	Chhēli	151. A female goat.
Bok ^a rā	Bak ^a rā	Gaṇj bok ^a rā	Bukā-mānē	152. Goats.
Mir ^a gā	Khar ^a sāil	Harina	Mirig	153. A male deer.
Harin	Hir ^a nī	Harinī	Māi mirig	154. A female deer.
Mir ^a gā	Khar ^a sāil	Khūb harinī	Mirig-mānē	155. Deers.
Mōy ahēn	Māi hañ, hāō, āhō	Māi āw, hañ, hawañ	Muñ āhā	156. I am.
Tāñ ahi	Tōy has, his, āhis	Tāñ ās, has, hawas	Tuñ āhas	157. Thou art.
Ū āhē	Ū-hich hai, hais, ahai	Wō āy, hai, hawai	Ō ābē	158. He is.
Ham ahi	Ham hī, han, āhañ	Ham-man ān, han, hawan	Āmē-mānē āhā	159. We are.
Tōy āhō	Tum-hich hō, āhō	Tum-man āw, hau, hawau	Tumē-mānē āha	160. You are.

English.	Awadhī (Gonda).	Awadhī (Central Partalgarh).	Awadhī (Baiswāri, Unao).	Baghelī (Rewa).
161. They are . . .	Wai sab haĩ . . .	Wai bāten, ahaĩ or han . . .	Ui haĩ . . .	Uĩ haĩ, uĩ āy . . .
162. I was . . .	Ham rahan . . .	Ham rahē . . .	Maĩ rahaũ . . .	Maĩ rahyaũ-tai . . .
163. Thou wast . . .	Tū rahē . . .	Taĩ rahē . . .	Tui rahas . . .	Taĩ rahē-has. taĩ rahē-tai . . .
164. He was . . .	Ū raha . . .	Ū rahē . . .	Wō rahai . . .	Wā rahā-tai . . .
165. We were . . .	Ham sab rahai . . .	Ham rahē . . .	Ham haten (<i>Kanaujī</i>) . . .	Ham rahen-hai, ham rahen-tai . . .
166. You were . . .	Tum rahai . . .	Tū rahen . . .	Tum rahen . . .	Tū rahyā-hai, tū rahyā-tai . . .
167. They were . . .	Wai rahai . . .	Wai rahen . . .	Ui rahaĩ . . .	Uĩ rahē-haĩ, uĩ rahē-tai . . .
168. Be . . .	Hō . . .	Hōy . . .	Hō . . .	Hōy . . .
169. To be . . .	Hōb . . .	Hōb . . .	Hōb . . .	Hōb . . .
170. Being . . .	Hōt . . .	Hōtē . . .	Hōt . . .	Hōt . . .
171. Having been . . .	Hōe-kāĩ . . .	Hoi-kāĩ . . .	Hō-kāĩ . . .	Hoi-ke . . .
172. I may be . . .	Ham hōy-sakit-hai . . .	Kajat ham hōĩ . . .	Maĩ hateũ . . .	} (<i>Kanaujī</i>) { Maĩ hoi sak ^{te} -hai . . .
173. I shall be . . .	Ham-hōb . . .	Ham hōb . . .	Maĩ huihaũ . . .	
174. I should be . . .	Ham-kā hōy-kā-chāhĩ . . .	Ham-kā hōi-kā chahi . . .	<i>Ditto</i> . . .	Mohĩ hōbā chāhĩ . . .
175. Beat . . .	Mārau . . .	Māru . . .	Mārau . . .	Mār . . .
176. To beat . . .	Mārab . . .	Mārab . . .	Mārab . . .	Mārab . . .
177. Beating . . .	Mārat . . .	Mārat . . .	Mārat . . .	Mārat . . .
178. Having beaten . . .	Māri-kāĩ . . .	Māri-kāĩ . . .	Mār-kāĩ . . .	Mār-ke . . .
179. I beat . . .	Ham mārat-hai . . .	Ham mārat-bāĩ . . .	Maĩ mārau . . .	Maĩ mārat-haũ, maĩ mā ^r -tyuũ-hai . . .
180. Thou beatest . . .	Tū mārat-hai . . .	Taĩ mārat-bāĩs . . .	Tui māres . . .	Taĩ mā ^r -tē-hai, taĩ mā ^r -tē-has . . .
181. He beats . . .	Ū mārat-hai . . .	Ū mārat-bāĩtai . . .	Wō mārat-hai . . .	Wā mārat-hai . . .
182. We beat . . .	Ham mārat-hai . . .	Ham mārat-bāĩ . . .	Ham mārat-hai . . .	Ham mārat-hai, ham māri-thai . . .
183. You beat . . .	Tum mārat-hai . . .	Tū mārat-bāĩen . . .	Tum mārau . . .	Tum mā ^r -tyā-hai . . .
184. They beat . . .	Wai mārat-haĩ . . .	Wai mārat-bāĩen . . .	Ui mārat-haĩ . . .	Uĩ mārat-haĩ . . .
185. I beat (<i>Past Tense</i>) . . .	Maĩ māru . . .	Ham māre . . .	Maĩ māre-raheũ . . .	Maĩ māreō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tū mārau . . .	Taĩ māre-rahe . . .	Tui māre-ralas . . .	Taĩ māre . . .
187. He beat (<i>Past Tense</i>) . . .	Un-nē māris . . .	Ū māris . . .	Ui māris-rahai . . .	Wā māris . . .

Baghelī Gōṛḍī (Rewa).	Gōḍwānī (Mandla).	Chattisgarhī (Raipur).	Bhulīā (Sonpur State).	English.
On āhī	Unhi haī, hōhī, āhaī . .	Wō-man āy, haī, hawaī . .	Ō-mānē āhen	161. They are.
Mōy rahyō	Maī rahō	Maī rahēw	Muī rahon	162. I was.
Tōy rahē	Tōy rahes	Tē rahē, rahes	Tuī rahes	163. Thou wast.
Ū rahisi	Ū rahis	Wō-har rahis	Ō rahis	164. He was.
Ham rahili	Ham rahē	Ham-man rahen	Āmē-mānē rahē	165. We were.
Tōy rahili	Tum rahē	Tum-man rahow	Tumē-mānē rahen	166. You were.
On rah ^{li}	Un rabin	Wō-man rahin	Ō-mānē rahin	167. They were.
Bhai	Hoy	Hō	Haō	168. Be.
Hōb	Hōwek-lā	Hōnā . . . .	.....	169. To be.
Hōt rahā-tē	Hōwat	Hōt . . . .	.....	170. Being.
.....	Hōy-ko	Hō-ko	Hobār rahis	171. Having been.
Mōy hoi jāteū	Mōy hoy sak ^t -hū	Maī hōhaū	Muī haī pār ^{hū}	172. I may be.
Mōy hoi jāb	Maī hōt ^{hū}	Maī hōhaū . . . .	.....	173. I shall be.
.....	Mō-lā hōn chāhi	Maī huye rahe huihō . . . .	.....	174. I should be.
Mārū	Mār	Mār	Mārma	175. Beat.
.....	Māran-lā	Mār ^{nā}	Mār ^{be}	176. To beat.
Mārat-mārat	Mārat	Mārate	Mārut	177. Beating.
.....	Mār-ko	Mār-ko	Mār-ka	178. Having beaten.
Mōy mār ^{thō}	Maī mār ^t -āhō	Maī mār ^t -aū	Muī mār ^{thā}	179. I beat.
Tōy mār ^{thas}	Tōy mārat-āhis	Taī mār ^{thas}	Tuī mār ^{thuas}	180. Thou beatest.
Wohi mārath	Ū mār ^t -āhai	Wō-har mār ^{thai}	Ō mār ^{thiē}	181. He beats.
Ham mār ^{thai}	Ham mārat-āhē	Ham-man mār ^{than}	Āmē-mānē mār ^{thua}	182. We beat.
Tōy mār ^{thai}	Tum mārat-āhō	Tum-man mār ^{thō}	Tumē-mānē mār ^{thua}	183. You beat.
On mār ^{thē}	Un mārat-āhaī	Wō-man mār ^{thai}	Ō-mānē mār ^{thiē}	184. They beat.
Mōy mār ^{lū}	Mōy māre-hō	Maī mārēw	Muī mārē	185. I beat (<i>Past Tense</i>).
Tōy mār ^{li}	Tōy māre-rahē	Taī mārē, māres	Tuī māries	186. Thou beatest (<i>Tense</i>).
Ū mār ^{lisi}	Ū māris-rahē	Wō māris	Ō māris	187. He beat (<i>Past Ten</i>

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Balewāri, Unao).	Baghēli (Rewa).
188. We beat (<i>Past Tense</i>).	Ham mārēn . . .	Ham mārā . . .	Ham mārā-rahai . . .	Ham mārēn . . .
189. You beat (<i>Past Tense</i>).	Tum mārū . . .	Tum mārēo . . .	Tum mārē-rahēu . . .	Tū mārā . . .
190. They beat (<i>Past Tense</i>).	Wai mārīn . . .	Wai mārīn . . .	Un mārā-rahai . . .	Uī mārīn . . .
191. I am beating . . .	Ham mārāt-hai . . .	Ham mārāt-ahī . . .	Maī mārāt-haū . . .	Maī mār rahyaū-hai . . .
192. I was beating . . .	Ham mārāt-rahān . . .	Ham mārāt-rahē . . .	Maī mārāt-rahāū . . .	Maī mār rahyaū-tai . . .
193. I had beaten . . .	Ham mārēn . . .	Ham mār-chukā-ahī . . .	Maī mārē-haū . . .	Maī maryaū tai . . .
194. I may beat . . .	Maī mār sakat-hū . . .	Chāhē ham mārī . . .	Maī mār sakat-haū . . .	Maī mārāū . . .
195. I shall beat . . .	Ham mārāb . . .	Ham mārāb . . .	Maī marihaū . . .	Maī marihaū . . .
196. Thou wilt beat . . .	Tū marihai . . .	Tāī marābē . . .	Tui marihai . . .	Tāī marihē, tū maribē . . .
197. He will beat . . .	Ū mārī . . .	Ū marihai . . .	Wō marihai . . .	Wā mārī . . .
198. We shall beat . . .	Ham mārāb . . .	Ham mārāb . . .	Ham marihaī . . .	Ham mārāb . . .
199. You will beat . . .	Tum marābau . . .	Tū marihan . . .	Tum marihan . . .	Tum marihā . . .
200. They will beat . . .	Wai marihaī . . .	Wai marihaī . . .	Ui marihaī . . .	Uī marihaī . . .
201. I should beat . . .	Ham-kā mārāī-kā chāhī . . .	Ham-kā mārāī chāhī . . .	Mahī-kā mārāī-kā chāhī . . .	Mōhī mārā chāhī . . .
202. I am beaten . . .	Ham mārā gayen-hai . . .	Ham mārī gā-ahī . . .	Maī mārā gā-haū . . .	Maī mārā jātyaū hai . . .
203. I was beaten . . .	Ham mārā gayen-rahā . . .	Ham mārī gā-rahē . . .	Maī mārā gā-rahāū . . .	Maī mārā gayaū . . .
204. I shall be beaten . . .	Ham mārā jāb . . .	Ham mārī jābai . . .	Maī mārā-jaihaū . . .	Maī mārā jāihaū . . .
205. I go . . .	Ham jāit-hai . . .	Ham jāit-ahī . . .	Maī jāit-haū . . .	Maī jātyaū-hai . . .
206. Thou goest . . .	Tū jāit-hai . . .	Tāī jāit-ahī . . .	Tui jāit-has . . .	Tāī jāitē hayē, tāī jāitē-has . . .
207. He goes . . .	Ū jāit-hai . . .	Ū jāit-ahai . . .	Wō jāit-hai . . .	Wā jāit-hai . . .
208. We go . . .	Ham jāit-hai . . .	Ham jāit-han . . .	Ham jāit-hai . . .	Ham jāit-hai . . .
209. You go . . .	Tum jāit-han . . .	Tū jāit-ahan . . .	Tum jāo . . .	Tum jātyā-hai . . .
210. They go . . .	Wai jāit-hai . . .	Wai jāit-ahai . . .	Ui jāi . . .	Uī jāit-hī . . .
211. I went . . .	Ham gayen . . .	Ham gā-rahē . . .	Maī gayēū . . .	Maī gayaū . . .
212. Thou wentest . . .	Tū gayō . . .	Tāī gā-rahē . . .	Tui jāit-rahai . . .	Tāī gayē . . .
213. He went . . .	Ū gāē . . .	Ū gā rahā . . .	Wō gā-rahai . . .	Wā gā . . .
214. We went . . .	Ham gayan . . .	Ham gawā rahē . . .	Ham gayen . . .	Ham gayen . . .

(Kanauji)

Baghelī Gōṣṍḍī (Rowa).	Gōḍwānī (Mandla).	Chattīgaphī (Raipur).	Bhulīā (Sonpur State).	English.
Ham mārili . . .	Ham māre-rahō . . .	Ham-man māron . . .	Ām-mānē mārīē . . .	188. We beat (<i>Past Tense</i>)
Tōy mār ^{li} . . .	Tum māre-rahō . . .	Tum-man mārew . . .	Tum-mānē mārīē . . .	189. You beat (<i>Past Tense</i>)
On mār ^{li} . . .	Un mārin-rahāī . . .	Wō-man mārin . . .	Ō-mānē mārin . . .	190. They beat (<i>Past Tense</i>)
Mōy mārāt-lāg-haū . . .	Maī mārāt-rahō . . .	Maī mārāt-haū . . .	Muī mār ^{thūā} . . .	191. I am beating.
Mōy mārāt rah ^{leū} . . .	Maī mārāt-rahō . . .	Maī mārāt-rahēw . . .	Muī mārūt-rihē . . .	192. I was beating.
Mōy mārāt rah ^{leū} . . .	Maī māre-rahō . . .	Maī māre-haū . . .	Muī mār rahē . . .	193. I had beaten.
Mōy mār ^{teū} . . .	Maī mār sakat-hō . . .	Maī mār ^{teū} . . .	Muī mār ^{bō} pār ^{hū} . . .	194. I may beat.
Mōy mārūm . . .	Maī mārāhū . . .	Muī mārīhaū . . .	Muī mār ^{hū} . . .	195. I shall beat.
Tōy mārībē . . .	Tum mār ^{hō} . . .	Taī mār ^{bō} . . .	Tuī mārīhas . . .	196. Thou wilt beat.
Ū mārī . . .	Ū mār ^{hī} . . .	Wō mārīhai, mārī, mār ^{hī} . . .	Ō mār ^{ho} . . .	197. He will beat.
Ham mārāb . . .	Ham mār ^{hē} . . .	Ham-man mārāb, mārīhan . . .	Ām-mānē mār ^{ma} . . .	198. We shall beat.
Tōy mārībē . . .	Tum mār ^{hō} . . .	Tum-man mārīhan . . .	Tum-mānē mārīha . . .	199. You will beat.
On mārīhī . . .	Un mār ^{hī} . . .	Wō-man mārīhaī . . .	Ō-mānē mār ^{hon} . . .	200. They will beat.
.....	Mō-lā mārān chāhī . . .	Maī māre-rahiteū . . .	Muī mār-rah ^{thā} . . .	201. I should beat.
Mōy mārī gayeū . . .	Maī māre gaye-haū . . .	Mō-lā mārāt-haī . . .	Muī mārā jāhū . . .	202. I am beaten.
Mōy mārī gailiū . . .	Maī māre gaye-rahō . . .	Mō-lā mārāt-rahin . . .	Muī mārā jā-rathā . . .	203. I was beaten.
Mōy mārī jāib . . .	Maī mārāl jāhū . . .	Mō-lā mār ^{hī} . . .	Muī mārā jāc-rathā . . .	204. I shall be beaten.
Mōy jāthū . . .	Maī jāt-hū . . .	Maī jāthaū . . .	Muī jā-hū . . .	205. I go.
Tōy jāth ^{yēs} . . .	Tōy jāt-his . . .	Taī jāthas . . .	Tuī jā-has . . .	206. Thou goest.
Ū jāthai . . .	Ū jāt-hai . . .	Wō jāthai . . .	Ō jā-he . . .	207. He goes.
Ham jāthai . . .	Ham jat-hī . . .	Ham-man jāthan . . .	Ām-mānē jā-hā . . .	208. We go.
Tōy jāthayē . . .	Tum jāt-hō . . .	Tum-man jāthan . . .	Tum-mānē jā-ha . . .	209. You go.
On jāthayē . . .	Un jat-haī . . .	Wō-man jāthaī . . .	Ō-mānē jā-hen . . .	210. They go.
Mōy gayal rah ^{leū} . . .	Maī gayō . . .	Maī gayēw . . .	Muī jāc rahen . . .	211. I went.
Tōy gayal rah ^{li} . . .	Tōy gayō . . .	Tē gayō . . .	Tuī gaos . . .	212. Thou wentest.
Ū gayal rahal . . .	Ū gals . . .	Wō gals . . .	Ō gaos . . .	213. He went.
Ham gayal rah ^{li} . . .	Ham gayō . . .	Ham-man gayen . . .	Ām-mānē gāē . . .	214. We went.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswāri, Unao).	Baghēli (Rewa).
215. You went . . .	Tum gayan . . .	Tū gawā rahēl . . .	Tum gayan . . .	Tum gayā . . .
216. They went . . .	Wai gayan . . .	Wai gawā rahen . . .	Ui gē . . .	Uī gē . . .
217. Go . . .	Jāo . . .	Jā . . .	Jāo . . .	Jā . . .
218. Going . . .	Jāt . . .	Jāt . . .	Jāt . . .	Jāt . . .
219. Gone . . .	Gawā . . .	Gai . . .	Gā . . .	Gā . . .
220. What is your name ?	Tuhār kā nāw hai ?	Tohūr nāw kāw ahai ?	Tōr kā nāw hai ?	Tumbār kā nāw hai ?
221. How old is this horse ?	Ī ghōṛā katik dīn-kāī hai ?	Īh ghōṛaunā-kāī umir kāw ahai ?	Īh ṭaṭuwā-kēr umir kā hōī ?	Yā ghōṛ ket*nē dīn kā hai ?
222. How far is it from here to Kashmir ?	Īhā-sē Kasmīr katik dūr hai ?	Kasmīr hīā-tē kat*nē pallē ahai ?	Īh ṭhāu-tē Kasmīr kat*nī dūr ?	Kasmīr hīā-tē ket*nī dūr hai ?
223. How many sons are there in your father's house ?	Tuhārē bāp-kē ghar-mā kai beṭ*wā hai ?	Tohārē bāp-kē pariwār-mā kui beṭ*wā han ?	Tōrē bāp-kē ghar-mā kat*nē larik*wā hai ?	Tumbārē bāp-kē ghar-m ket*nē larikā hai ?
224. I have walked a long way to-day.	Īam-āj bahut dhēr chalen .	Āj ham bahut sewāi chalē .	Maī āj bahut dūr chalcū .	Āj maī bahut chalyāū hai
225. The son of my uncle is married to his sister.	Īamārē pittī-kō beṭ*wā-kāī biyāh un-kēr bahinī-sē bhawā hai.	Īamār pittīaut bhāī wahi-kēr bahin-tē bihā ahai.	Mōrē kākā-kēr beṭ*wā uhi-kāī bahinī-kāī biyāhā-hai.	Mōrē kākā-kēr larikā wō-l bahinī kā biyāhā hai.
226. In the house is the saddle of the white horse.	Us tījar ghōṛā-kāī chār-jāmā ghar-mā hai.	Ujar*kē ghōṛaunā-kāī chār-jāmā ghar-mā ahai.	Ujar*kā ghōṛā-kēr chār-jāmā ghar-mahiyā dharā-hai.	Ujjar ghōṛē-kāī kāthī ghar-mā hai.
227. Put the saddle upon his back.	Ukārē piṭh-par chār-jāmā dhar-dēo.	Char-jam*wā wok*ri piṭh-pai dhāl-dēo.	Uhi-kī piṭhī-par jin dharan.	Wō-khē piṭh-mā palaich (or kāthī) dhāl-dē.
228. I have beaten his son with many stripes.	Īam wok*rē beṭ*wā-kā dhēr bēṭ māren.	Īam wok*rē beṭ*wā-kā kayū gōdī-tē mārā.	Maī uhi-kē beṭ*wā-kā bahut bēṭan-sē mārēū.	Wō-khē larikā kā maī kai chab*kā mārēū.
229. He is grazing cattle on the top of the hill.	Ō par*bat-kī chōṭī-par gōrū charāwat-hai.	Ū pahar*wā-kē up*rā har*hā charāwat-ahai.	Wō dhur pahārī-par har*hā charāwat-hai.	Pah*ri-kē ūpar wā gōr churābat-hai.
230. He is sitting on a horse under that tree.	Ō wai bir*wā-kē tarē ghōṛā-par baith-hai.	Ū ghōṛā-par wahi bir*wā tarē baith-ahai.	Wō ghwārā-par ui bir*wā-kē tarē baithat-hai.	Wā bir*wā-kē nichē w ghōṛē par charhā hai.
231. His brother is taller than his sister.	Ō-kar bhāī ap*nī bahin-sē dhēr ūch hai.	Wō-kar bhāī wok*ri bahin-tē baṭwar ahai.	Uhi-kar bhāī uhi-kī bahin-tē lambā hai.	Wō-kar bhāī wō-khī bahin-sē lammā hai.
232. The price of that is two rupees and a half.	Ō-kāī dām dhāī rupaiyā hai.	Ō-kar dām aṛhāī rupaiā bhāī.	Uhi-kāī dām aṛhāī rupaiyā hawāī.	Wō-kar dām aṛhāī rupiā hai
233. My father lives in that small house.	Īamār bāp wahi jhōpariyā-mā rahat-hai.	Īamārā bāp wahi chhoṭ*kī bukh*ri-mā rahat-bāṭai.	Mōr bāpu nī chhōṭī bakh*ri-mā rahat-hai.	Mōr bāp wā chhot*kay ghar-mā rahat-hai.
234. Give this rupee to him.	Ī rupaiā ō-kā dāl-dēo .	Ī rupaiā wahi-kā deh .	Īh rupiyā uhi-kā dāl-dēu .	Yā rupiā wō-kā dāl-dyā
235. Take those rupees from him.	Ō rupaiā un-sē lāī-lēo .	Ū rupaiwan wahi-sē lāī-lēhu.	Uhi-tē wō rupiyā lāī-lēu .	Wō-sē ūī rupiā lāī-lyā
236. Beat him well and bind him with ropes.	Ō-kā khūb mārāu aur rassi-sē bādh-dēo.	Wō-kā khūb mārā au jēwari-tē bānhi-dēo.	Uhi-kā khūb mārāu aur ras*ri-tē bādhau.	Wō-kā khūb mārā au nārē sē bādhī dārā.
237. Draw water from the well.	Īnār-sē pānī bharāu .	Kūā-tē pāniā-bharā .	Kūā-tē pānī āichau .	Kūwā-sē pānī bhari lyā
238. Walk before me .	Īamārē āgē chalō .	Īamārē ag*wā chalu .	Mōrē āgē chalau .	Mōrē āgē-āgē chalā .
239. Whose boy comes behind you ?	Tuhārē picchhē kē-kar beṭ*wā āwat-hai ?	Tohārē pāchhē kē-kar larikā āwat-bā ?	Tōrē pāchhū keh-kar beṭ*wā āwat-hai ?	Tumbārē pāchhē kē-kā larikā ābat-hai ?
240. From whom did you buy that ?	Tū kē-sē ō-kā mōl lihai ?	Tū ū kehi-sē besahēo ?	Tum keh-tē uhi-kā mwāl linhen ?	Tū wā kē-sē mōl lihā ?
241. From a shopkeeper of the village.	Gāw-kē dūkān-wālē-sē .	Gāwan-kē ēk baipāri-tē .	Gāw-kē yāk dūkān-dār-tē .	Gāō-kē ēk dūkān-wālē-sē

Baghelī Gōṇḍī (Bewa).	Gōḍwānī (Maudla).	Chattisgarhī (Raipur).	Bhulā (Sonpur State).	English.
Tōy gayal rah ^{alē} . . .	Tum gayō	Tum-man gayew . . .	Tum-mānē gae . . .	215. You went.
On gayal rah ^{ali} . . .	Un gain	Wō-man gain . . .	Ō-mānē gain . . .	216. They went.
Jātā	Jā	J	Jimā	217. Go.
Jāt-jāt	Jāt-hai	Jāwat, jāt . . . .	.....	218. Going.
Gayal	Gais	Gaye . . . .	.....	219. Gone.
Tōr nau kā bā ? . . .	Tōr kahin nāw ? . . .	Tōr kū nāw hai ? . . .	Tōr kāē nārē ? . . .	220. What is your name ?
Ī ghōr kit ^{nā} būṛh bā ? . .	Ī ghōṛā-kēr umir kit ^{nā} hai ?	Wō ghōṛā-ko kat ^{nō} umar hai ?	Ī ghōḍā-ko kētō baes huē ?	221. How old is this horse ?
Īhā-lē Kāsmir kit ^{nā} durihā bā ?	Yahā-sē Kāsmir kit ^{nā} durahiyā hai ?	Kāsmir yahā-lē katek ^{dūr} hai ?	I-nu Kāsmir kōtō dūr āhi ?	222. How far is it from here to Kashmir ?
Tōr bāp-ko ghar-mē kai-ṭhō larikā bāṭai ?	Tumhār dādā-kēr ghar-mē kit ^{nā} lar ^{kā} hōhī ?	Tōr bāy-ke ghar-mē kē jhan lar ^{kā} hai ?	Tamar buā gharē kētō pilā āhen ?	223. How many sons are there in your father's house ?
Āju māi bahut durihā-lē aīlā.	Āj bahut durahiyā gaye-rahō.	Āj māi khūb kīj ^{rēw} . . .	Āij muī baḍā dūr chaliē .	224. I have walked a long way to-day.
Mōr kakā-kar larikā ō-kar bahin-kē bihāl bāṭi.	Hamār māmū-kēr lar ^{kā} ū-kar bahini-lā bihāis.	Mōr kakā-ke bētā-ko bihāw wō-kar bahini saṅg hōt-hai.	Mara kakā-ka bētā akar bhaiṇ-kē bihā hais-hō.	225. The son of my uncle is married to his sister.
Ūjar ghōr-kar palaichā gharē dharāl ahai.	Ghar-mē pār ^{ri} ghōṛā-kēr zin hai.	Wō ghar-mē wō ūjar ghōṛā-ke khogir hai.	Ō dhob ^{lā} ghudā-ka jin ō gharē āhi.	226. In the house is the saddle of the white horse.
Okh ^{rō} piṭhō palaichā dhaidē.	Palaichā mārāṣ piṭhār-mē .	Wō khogir-lā wō-kar piṭh-mē dhar-dē.	Jin ak ^{ra} piṭhi laḷ-dē .	227. Put the saddle upon his back.
Okh ^{rō} larikā mār ^{tū} khūb chap ^{kai} -chap ^{kā} .	Mutt ^{kō} chābuk-sē mār ^{yō} ū-kar chihauwā-lā.	Māi wō-kar bētā-lā khūb chat ^{kan} mārēw.	Muī ak ^{ra} bētā-kō niṭhār bēt-nē mārīs-hā.	228. I have beaten his son with many stripes.
.....	Ū dhorān-lā dōḡ ^{ri} ūpar charāt-āhai.	Wō-har pahār ūpar dhor charāwat-hai.	O dūngri-nē gao dāmmur charāthiē.	229. He is grazing cattle on the top of the hill.
.....	Ū rūkh-kēr tarī ghōṛā-kēr jōrē baithis-hai.	Wō-har ghōṛā ūpar wō jhār-ke khāwē-mē baithā-hai.	Ō gachh talē ghudā-nē basis-hē.	230. He is sitting on a horse under that tree.
.....	Ū-kar bhāi dhāḡā hais āpan bahini-sē.	Wō-kar bhāi ō-kar bahini-lē ūch hai.	Akar bhāi akar bhaiṇ-nu dōḡ āhi.	231. His brother is taller than his sister.
.....	Wō-kar mōl dō ruṇiā aur ādhā hai.	Wō-kar kimat aṭhāi rup ^{yā} hai.	Akar dām aḍhāc taṅkā āhō.	232. The price of that is two rupees and a half.
.....	Hamār dādā wō kuriyā-mē rahat-hai.	Mōr bāp wō chhōṭe ghar-mē rahai.	Mara buā suru gharē āhō .	233. My father lives in that small house.
.....	Ī ruṇiā ō-lā dē-dē . . .	Yē rup ^{yā} lā wō-lā dē-dē .	I taṅkā-tā a-khē dē . . .	234. Give this rupee to him.
.....	Un ruṇiān-lā ū-kar-sē lāḷ-lē.	Wō-kar-mēr-lē wō rup ^{yā} lē-lē.	Akar-nu i taṅkā jā-ka lēk-jā.	235. Take those rupees from him.
.....	Ō-lā khōb mār-ke, ō-lā rassī-sē bādh-dē.	Wō-lā khūb mār aur dōri-mē bādh-dē.	A-khi khōb mār aur dūrē bānd da.	236. Beat him well and bind him with ropes.
.....	Kuā-sē pāni jhikō . . .	Kuā-lē pāni nikāl . . .	Kū-nu pāni ghich . . .	237. Draw water from the well.
.....	Hamār āgū rēg . . .	Mōr āgū chal . . .	Mara āga chāl . . .	238. Walk before me.
.....	Kō-kar lar ^{kā} tumhār (or tōr) piṭhō āt-hai ?	Tōr pāchhū kā-kar lar ^{kā} āwat-hai ?	Kāk ^{ra} bētā tara pāchhē pāchhē āthio ?	239. Whose boy comes behind you ?
Kāy ^{sē} tāi mōl lih ^{lē} ? . .	Kō-kar-kahā-lē kharidē ō-lā ?	Tāi wō-lā kā-kar-mēr-lē liyō ?	I-tā kakar-nu ghōnis ha ? .	240. From whom did you buy that ?
Gāw ^{kar} dukān-lē . . .	Gāw ^{kē} dōkān-dār ṭhin-sē .	Wō gāw ^{ke} dukān-dār-mēr-lē.	I gā-ka mahājan-nu . . .	241. From a shopkeeper of the village.



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